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OCTOBER 1960

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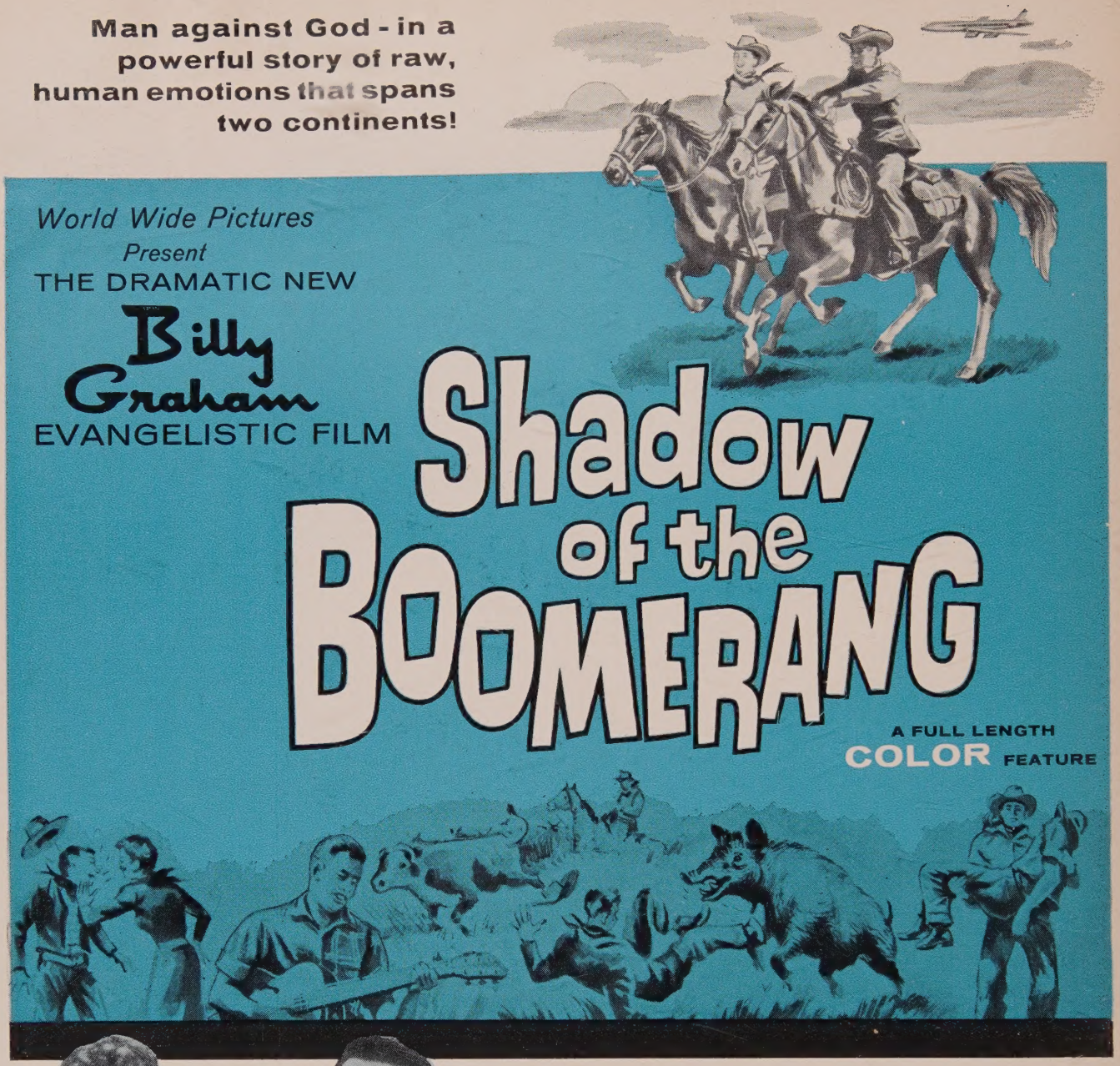

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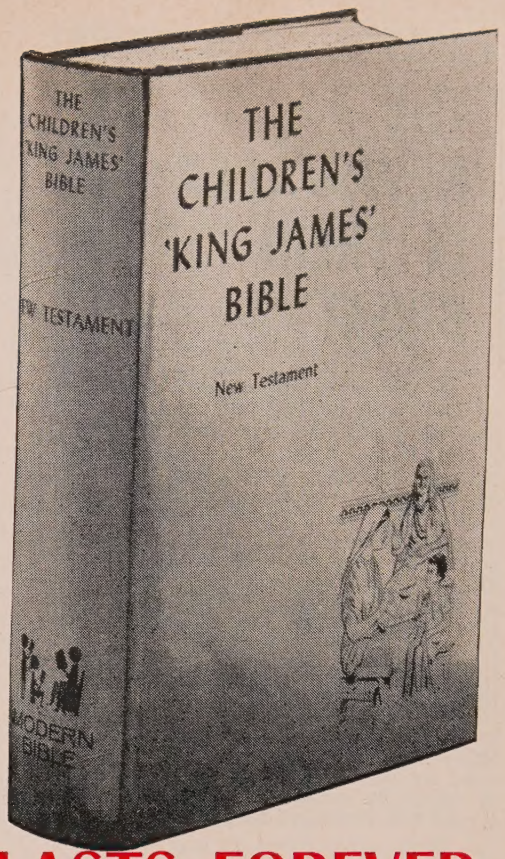

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A Sunday-morning hush descends over the congregation in a small Orthodox chapel in a rural Greek village. There is no priest—they have been without one for a long time—but today's service is going to be most unusual. The presiding village elder is going to read to them from the newspaper! An advertisement, of all things! Yet nobody is shocked, for this is the weekly Gospel message of Spiros Zodhiates, placed in the local paper by the American Mission to Greeks. It tells the old, old story of personal redemption in Christ—a story that is new to these people. Few of them have ever had a Bible in modern Greek. And yet this is the land to which Paul was beckoned by the "man of Macedonia" and in which he established the first centers of the apostolic faith.

Week after week, in every village and city in Greece, men, women and children are reading the good news of salvation through faith in Christ, and making this a reality in their lives. The AMG has undertaken newspaper evangelism on a nation-wide scale. In no other country in the world has the Gospel ever been printed in 90 per cent of all secular newspapers—mostly on the front page, and amazingly, in the communist press as well.

It would take many years, and thousands of missionaries, to reach the same number of people. Yet AMG is bringing the people of Greece a fresh Gospel message every week at a fraction of the cost of such a missionary program. Surely this is one of the most economical and rewarding methods possible to reach a nation quickly with the Gospel. Everyone in Greece reads his local newspaper (2 to 12 pages)—and they read all of it. (No television or radio competition—most people are too poor! We can safely say that the Gospel is being read from one end of the land to another, every week of the year, by thousands who would otherwise never hear it—from King to peasant.

For the continuance of this great ministry to a whole nation, we need your help. Here is your unique opportunity to preach weekly to 50,000 people or reach 70 villages in Greece with only a dollar. Where could your gift bring so much blessing at so little cost? We invite you to share generously in this unique and unprecedented evangelistic opportunity. To become a regular prayer partner write for the beautiful picture folder with twelve monthly self-addressed envelopes.

REV. SPIROS ZODHIATES
General Secretary
American Mission To Greeks, Inc.
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Action

Official Publication of the National Association of Evangelicals

VOL. 19, NO. 8

READERS' GUIDE FOR OCTOBER 1960

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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Readers Say—

'Wealthy Christians'

To the Editor:

I want to congratulate you on the article by James H. Mumme in the August issue of your magazine entitled, "We Wealthy American Christians." It is the frankest analysis of our failure as stewards that I have seen. I have been helping conduct a series of seminars in Mankato Presbytery (Minnesota) of the United Presbyterian Church on Year-Round Stewardship Interpretation. Although our church has some excellent materials in this field, I have seen nothing to compare with Mumme's article.

JOHN D. HOLT, JUDGE
Probate and Juvenile Courts
Slayton, Minn.

To the Editor:

Just a note to say that I enjoyed the August issue very much. I like the world news which is in every issue, but especially liked Dr. Taylor's article on "Ecumenical Strategy in Foreign Missions" and "We Wealthy American Christians."

MRS. LEONA MARKS
Centralia, Wash.

With Us at 92

To the Editor:

I see one of your subscribers is dropping out at 82. I am an old retired railroad engineer who is 92 and I have been a member of this outfit from its beginning. There is no finer magazine in the USA than *Action*. We are informed on everything that is vital to our country.

DAVID J. FANT
Atlanta, Ga.

Religious Segregation?

To the Editor:

Roman Catholic Archbishop Ritter of the diocese of St. Louis in a surprise move issued an order directing all Catholics under his jurisdiction to boycott non-Catholic colleges and universities. In a democratic country such as ours where we should all live in harmony on an equal basis with our friends and neighbors of all faiths, it is regrettable that the leaders of a particular church find it necessary to "build a wall" around their people and isolate them from their Protestant neighbors.

Unless our Roman Catholic friends in the St. Louis area display a little backbone and courage and rebel against this senseless and un-American segregation policy, it will no doubt be extended to cover all Catholics throughout the country. There will always be an element of distrust of the Catholic church in America as long as it retains its foreign control, but most of this would disappear if our Catholic neighbors would be permitted to associate with us on terms of social and religious equality.

JACK ODOM
Fort Bragg, Calif.

Protestant Council

To the Editor:

The terse characterization of Roman Catholicism as "Mariolatry" by the Protestant Council on Roman Catholicism (*Action,* June 1960) is accurate, but the council failed to take it to task as did Martin Luther the Pope for teaching the false philosophy of the inherent immorality of the soul "to make his pot boil." This accusation was one of the 95 theses which he posted on the church door at Wittenburg.

DAVID STANCLIFF
The Dalles, Oregon

'Profitably Challenged'

To the Editor:

May I say that I enjoy, or rather am profitably challenged by your magazine even though the copies are a month or more old before I ever see them. Copies are passed on to us, but we hope soon to be able to afford a subscription of our own.

SGT. THOMAS R. CONNER, SR.
Fairchild AFB, Wash.

To the Editor:

Action magazine sure keeps me informed. I wish everyone would read it.

MRS. LOUIS COZZA
Fruita, Colorado

1960 'Day of Prayer' Proclamation

WHEREAS by the grace of God we live in a good land where each citizen can enjoy the blessings of liberty; and

WHEREAS our forebears did establish in this land a Nation whose law defends and whose spirit ever nourishes that liberty; and

WHEREAS the Congress, by a joint resolution approved April 17, 1952 (66 Stat. 64), sought to remind our citizens of this heritage by providing that the President "shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation":

NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, do hereby set aside Wednesday, the fifth day of October 1960, as a National Day of Prayer; and I call upon my countrymen to observe it, remembering:

First, that it is not by our strength alone, nor by our own righteousness, that we have deserved the abundant gifts of our Creator;

Second, that the heritage of a faith born of hope and raised in sacrifice lays upon its heirs the high calling of being generous and responsible stewards in our own and among the kindred nations of the earth;

Third, that in this time of testing we shall ever place our trust in the keeping of God's commandments, knowing that He who has brought us here requires justice and mercy in return;

And finally, that as we lift our thankful hearts to Him, we will see clearly the vision of the world that is meant to be and set our hearts resolutely toward the achievement of it.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

Dwight D. Eisenhower

DWIGHT D. EISENHOWER

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There's rich opportunity for group and individual expression in the wide variety of "training-by-doing" activities, such as buzz sessions, discussions, skits, readings, panels, forums, debates, service projects, etc.

You'll appreciate especially the way each program can be "tailored" to the leadership potential of your particular group. Training Hour gives you an organized plan to train effective leaders, develop intelligent followers, and produce skilled believers capable of functioning effectively for Christ . . . gets young people into God's Word for answers to life-problems. Send for FREE 20-page booklet. Use handy coupon below.

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Church-time for Beginners combines genuine worship of the Lord and learning about Him with a rest-and-listen period, a snack time, creative projects, and Bible stories in motion and music. You have ample material for 1 to 1½ hours of happy, spiritually meaningful activities.

Church-time for Juniors teaches true churchmanship . . . gives experience in conducting real services. The program—45 minutes to 1½ hours—includes instruction, worship, basic training for church leadership and membership.

Use these practical Church-time programs to establish Christ-honoring worship habits during the impressionable years. Request FREE Church-time packet today.

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No other lesson materials offer such a wealth of Bible content, so much interest-arousing variety in supplementary teaching aids, such a well-organized plan to make every minute count for Christ. These lessons present God's Word as the Book to live by . . . exalt a living, loving Saviour. Find out how these departmentally graded lessons help you impart Bible truth to your pupils more understandably at each age-level. Send for FREE sample lesson packet.

---

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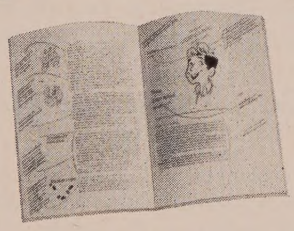

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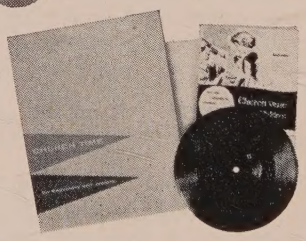

Complete information on the two delightful new Church-time courses for Beginners and Juniors, including a sample Junior Church program, descriptive literature on both courses, 33⅓ vinyl record which you can listen to . . . and enjoy . . . as you hear the happy-time teaching music for the Beginner activity periods. Packet is free and implies no obligation on your part. Send for it today.

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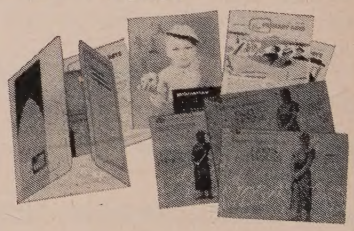

Complete packet of lesson materials for any age-group in your Sunday School . . . actual samples of teacher's and pupil's lesson helps . . . plus other teaching aids and information, such as appealing take-home papers, filmstrip suggestions, ideas for visual teaching, a large folder on characteristics of pupils in the particular age-group.

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Church and Sunday School

4

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Your church can use this challenging "Outdoors with Christ" course to conduct an effective summer Bible camp program. This complete plan for ages 9-17 makes full use of outdoor camping opportunities to drive home spiritual truth—in order to lead young people to a saving knowledge of Christ and inspire them to follow His plans for their lives.

This skillfully planned course helps many phases of your camp program. Camp directors, instructors, counselors—they all find help they need—from tips on successful camp management to essentials of effective "counseloring," daily schedules, Bible teaching, camp evangelism, cabin and outdoor activities. Both new and old "hands" will appreciate these materials that open the way to an exciting adventure of teaching and living Christ among youngsters in God's outdoors.

For campers you'll find rich Bible study . . . pertinent illustrative stories . . . craft sources . . . intriguing and instructive expressional activities . . . a spiritually significant tie between nature study and God's Word.

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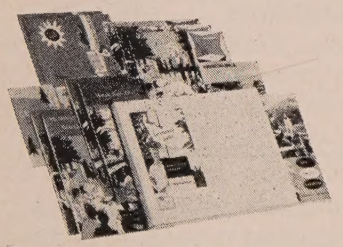
4 CAMP PREVIEW PACKET AND FREE CAMP GUIDE



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Send FREE samples of:

- ☐ *Power* (for teens and adults)
- ☐ *My Counsellor* (for ages 9-12)
- ☐ *Primary Days* (for ages 6-8)
- ☐ *Bible-time* (for ages 4 and 5)

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

This issue of Capital Commentary is not written from our usual quarters at the NAE Office of Public Affairs. Instead it is written from headquarters of the Citizens for Religious Freedom where we have been coordinating activities in connection with the widely publicized national conference of Citizens for Religious Freedom here in Washington. The plans for the national conference have developed almost entirely since the last writing of this column. Therefore, it seems in order that we should recount some of the essential developments.

From all across the nation there were indications that the "religious issue" is very much in the thinking of a majority of citizens --- Protestant, Catholic, and Jews alike. While many individual statements have been forthcoming, little had been done by way of group effort to state in clear terms the essential elements of Protestant concern, and to put the simple facts of that concern before the public. This was the task of the national conference.

Inquiries on the desirability of such a conference brought an immediate favorable response and the wheels were set in motion. An office was set up to handle conference details. Word of the meeting was spread mostly on a friend-to-friend basis -- and was designed to include ministers and laymen of similar concern from the wide spectrum of Protestant denominations. Each person was invited to attend in his own capacity as a citizen and not as a representative of any denomination. As a result, the total attendance on September 7 was 150. Steps were taken to secure participation of able speakers including Dr. Daniel Poling, Dr. Harold John Ockenga, Dr. Norman Vincent Peale, Dr. Glenn Archer and others.

One of the most notable points to be made at this juncture is that Dr. Peale played a relatively minor role in the conference, in that he simply presided at the morning session. The real weight of the program was carried by the other speakers. Subsequent to the conference, however, it became clear that hostile elements of the press had decided upon Dr. Peale as the scapegoat. Attacks were directed to him personally and the group was soon referred to as the Peale group, etc. Most of these attacks came from sources which seemed quite unable to practice emotional restraint in characterizing the conference. This type of response has astonished all those who were present at the meeting because it shows a total (an obviously deliberate) misunderstanding of Dr. Peale's spirit during the course of the conference. Such attacks may well be interpreted as an indication of the degree of influence which the vested interest involved hold in the ranks of the nation's press. This aspect of the problem has hitherto been given little attention by Protestants. Perhaps it is time to give further attention in that direction.

In summing up, one thing is sure -- the religious issue is out in the open. Much fog still surrounds it to be sure. It is to be hoped that further discussion will show greater maturity than the current mudslinging directed at Dr. Peale. And, undoubtedly, other issues will also be brought to the foreground for serious consideration between now and the election.

people in *Action*

■ ANNUALLY, ACTION MAGAZINE devotes one of its issues to the Sunday school movement in America. Rev. Milford Sholund who writes our lead article in this Sunday school issue has a varied background in the field of Christian education. He was a pastor for 15 years and for seven years was dean of education at Trinity Seminary and Bible College in Chicago. Currently he is Biblical and Education Research Director for Gospel Light Publications, Glendale, Calif. Read "Where Do Sunday Schools Go from Here?" on page 10.

■ LARRY WARD ALWAYS writes with a fresh and interesting style. It has been more than a year since his byline has appeared on one of our articles and we are happy to welcome him back with his story of the Southwest Region of NAE. We call it "Evangelicals on the March—with a Social Consequence." See page 13.

■ WE PREDICT YOU'LL like our Reformation Day article, "The Priest Who Rocked the World, (page 18). The author who gives this unique presentation is Rev. Samuel T. Hemberger, pastor of Union Congregational Church, Tuckahoe, N. Y.

■ ONE OF THE TRENDS in Christian education today is toward a rethinking of the time allotted to the church's teaching program through the Sunday school. A frequent contributor to *Action* discusses this trend in his article, "End of the One-Hour Sunday School" (page 16).

Rev. Robert James St. Clair, the author, is pastor of North Hill United Presbyterian Church in Akron, Ohio.

■ HAROLD AND ARVILLA Garner who wrote "Do You Teach Pupils or Lessons?" (page 25) are a husband and wife team on the faculty at Moody Bible Institute. The article was supplied by the National Sunday School Association in connection with the observance of Sunday School Week.

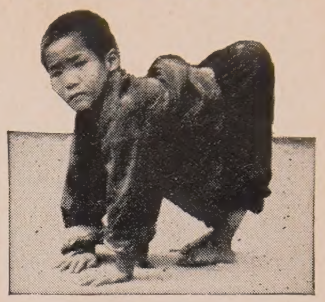
■ IN ADDITION to being our time for Sunday school emphasis, October is also Protestant Press Month. You will find two very fine articles on pages 22-23 pointing up the value of good Christian literature—especially magazines. The interview article is with Dr. Henry A. Pucek, a psychiatric social worker serving the state of California in the Department of Mental Health.

(Continued on page 24)

BRING TO YOURSELF GREAT BLESSING—

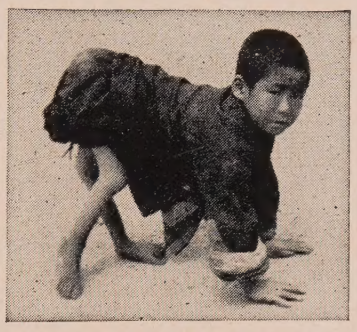
Sponsor this orphan boy

Read His Heart-rending Story



JUST PICKED UP

This poor deformed beggar boy was found, by one of our co-workers in Korea, walking like an animal—on all fours! Starvation had done its awful work so that he had no strength in his hips and back to support his body.

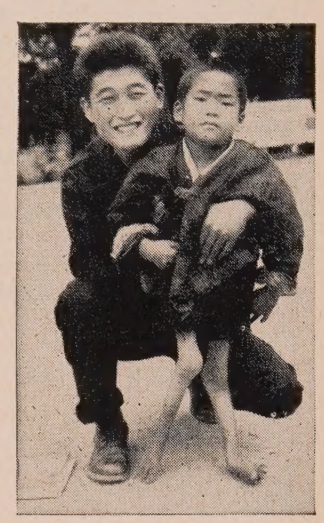


WALKS ON HIS HANDS AND FEET

Notice his spindly legs and deformed feet. The knee joint on one leg seems to bend the wrong way. He was wearing the much too large man's clothing which he had picked up somewhere.

WITH HELP HE STANDS

This young man, Mr. Suh, a converted former beggar chief, with a great love for these children, here supports the boy so that he can stand upright.



LOVE BRINGS JOY

Now, for the first time in his life, he experiences Christian love. His rags and filth are gone. Clean body and clothing, and support from another orphan boy bring a smile to his face.

CHRIST MAKES THE DIFFERENCE

Good nutritious food, vitamins and Christian medical care in our orphanage will bring this boy to normal health. Bible instruction will bring Christ to his young heart, But many, oh so many others need help, yes, YOUR help!

You may sponsor this boy or, if he is spoken for, another child who is very much in need. Each child is waiting to have an American or Canadian "Daddy and Mommie"! For only $8 a month—just 26 pennies a day—you or your Sunday School, Bible Class, Junior Church, Ladies Group, etc., will help bring Christ to your chosen boy or girl and train him to be a Christian leader in Korea. This $8 provides all the needs of the child including school tuition which is not free in Korea.

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.
4848 North Leonard Drive — Chicago 31, Illinois

The ESEA is caring for over 5000 orphans, children of lepers and war widows. Over 6 million meals are served each year. Many more children are in desperate need, homeless, ragged and hungry. Help us expand our 69 Homes. Each one is a real Christian institution. All Staff and Board members are earnest Bible-believing Christians. Korea's severe winter will soon be on. Will you help so that we may take many more children off the streets and into our Homes? God will bless you if you will. Write or phone NOW!

CLIP AND MAIL TODAY

☐ YES I want to sponsor an orphan for one year. If this child has already been "adopted" I agree to support another whom you will select. With God's help I will send $8 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for ☐ first month, ☐ full year. SEND FULL PARTICULARS.

☐ I cannot "adopt" a child but want to help by giving $_____

☐ Please send me further information.

NAME _____

ADDRESS _____

CITY_____ ZONE____ STATE_____

Gifts of any amount are welcome. All gifts and sponsorings are income tax deductible.

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.
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Tel. GLadstone 6-6181

WHERE DO

A Christian educator looks at the trends in the modern Sunday school movement and finds a generally encouraging picture.

THE SUNDAY SCHOOLS of America are definitely going somewhere. They have been on their way ever since the comparatively recent revival of the almost-defunct Sunday school movement and have received strong added impetus with the inception of the National Sunday School Association nearly two decades ago. Christian educators need to find out where the Sunday schools are going and how best to implement their progress.

It is our purpose to start with observations based on the past few years and trace some of the trends of Sunday school growth. The scope of these comments will be limited for the most part to the Sunday school movement within the framework of the so-called evangelical, conservative, biblical heritage.

The first and most obvious trend is the numerical growth of the Sunday school movement throughout the nation. On a national level, the net increase is about one and a half million students a year.

The Sunday school movement seems to be thriving in all regions of the United States. This trend is probably associated to some degree with the "Bible" awakening which is common to the whole religious picture. According to a recent count, there are more than three hundred official religious organizations functioning on a denominational level in the United States. A majority of these groups of churches value the Sunday school as an instructional, educational agency, and many denominational leaders are convinced that one of the best ways to foster the growth of their churches is to develop better and bigger Sunday schools.

The typical Sunday school in America has about 150 students with an estimated average attendance of about 115 students a Sunday. There are, of course, notable examples of large Sunday schools which have had a rapid growth during the past several years. Many of these local schools have the finest buildings and equipment. In view of the population explosion in the United States and the tremendous need for Christian education, however, it is evident that the Sunday school movement is not keeping up with the growth and needs of the American people.

A DYNAMIC ORGANIZATION tends to adapt itself to its environment and constituency. This seems to be true of the Sunday school movement. Sunday schools that once served and suffered within the limits of the single assembly and scattered classes in the same room now find that the impact of educational methodology and psychology has forced a different concept of how a Sunday school functions. The Sunday school now finds itself cooperating and competing with many agencies that are functioning more or less in the framework of Christian education in the local church.

Many leaders and laymen are asking the question: What is the function of the Sunday school? Is it serving to teach the Bible, to teach the Christian faith, to conserve the religious heritage, to prepare leadership, to raise money for the trustees of the church, to train leadership for other services in the church, to contact more people in the community? There is evidently considerable concern on the part of people in view of the stimulating activity going on in the Sunday school movement all the way from the

Sunday school contests to conventions, to multicolored literature, to high-powered propaganda and to almost anything else one can name.

There is undoubtedly a great need for clarification of the function of the Sunday school that would be consistent with the limitations of the typical Sunday school.

The typical Sunday school is considered a religious agency of the local church. Therefore, there is a spiritual quality implied in this ministry. In the opinion of many leaders and workers in local churches there seems to be some apprehension concerning the massive adjustments that the Sunday school is making to compete with the revolutionary powers of contemporary ideologies, scientific inventions and progress, industrial and economic growth, the entertainment and play spirit of America, and the bewildering religious, theological, educational currents of thought. The Sunday school is tempted to get off center in relationship to its primary purpose.

There seems to be little evidence in most of the promotional features of the Sunday school represented by conventions, conferences, and literature that the heartbeat of the Sunday school is the spiritual life of the teachers and students. Sunday school teachers apparently have no clear conception of the relationship of the spiritual life and growth to the teaching of the Old and New Testaments. The typical Sunday school teacher seems to get more impressions of what is expected of him spiritually through reading materials outside of the Bible.

Historically, the Bible has had a large place in the Sunday school. This feature of the Sunday school movement seems to be true today. There is considerable evidence, however, that the supplementary literature including the quarterly, magazines and other resources are more generally relied upon and used in the typical Sunday school than the Bible itself. This suggests that the typical Sunday school teacher is one who has the quarterly in the right hand, the Bible in the left hand. The typical teacher appears to be more of a dispenser of facts, a dabbler into truths and a servant of the school rather than a messenger from God.

The functional use of the Bible is a growing concern on the part of many leaders. There are some indications that adults want to know not only what the Bible teaches but also how they can use the Word of God in relationship to their multiple problems.

In general, there seems to be a growing interest in teaching the Bible and using it more in the Sunday school. One of the basic problems that is unresolved in most Sunday schools is how to teach and use the Bible in relationship to various age groups to accomplish the maximum results in the limited time available with volunteer workers who are usually untrained.

At the heart of any educational process are the guiding viewpoints or aims. This is an area of discussion that needs to be considered in relationship to the whole field of Christian education. It is significant, however, that we can hardly evaluate our achievements unless we know where we are going and whether we have arrived. In this respect, the Sunday school movement does not seem to have much positive direction. Most of the Sunday school teachers seem to depend for their direction on what they get in the published materials that they use as teaching aids.

Publishing houses of all kinds in the Sunday school field have been ac-

SUNDAY SCHOOLS GO FROM HERE?

by Milford Sholund

tive in developing more attractive, useful literature for teachers and pupils. Large sums of money are being invested by denominational publishing houses for the improvement of their curriculum materials. From all indications production of more attractive, useful curriculum materials is a growing trend.

One of the more encouraging trends in relationship to the use of curriculum materials in the local church is the manner in which Sunday schools are evaluating materials. Leaders and teachers evidently have learned at Sunday school conferences, conventions, workshops, and by reading periodicals to appreciate differences in Sunday school literature. There seems to be considerable evidence that many churches and groups are opposing the use of curriculum materials that are ordered by someone simply because "we are supposed to be loyal."

The impact of modern psychological and educational theories and practices has greatly influenced Sunday schools in their outlook and activities during the past ten years. The trend has been for the "experts" to prepare the lesson plans from the viewpoint of the educator rather than from the practical needs of the Sunday school. There appears, however, to be a growing interest in testing ideas on the field before they are prepared in written form for use in local churches, and there is considerable evidence to indicate that more concern is being felt for the pupils as growing persons. Unfortunately, though, the growing interest in the psychological factor of teaching in the Sunday school has tended to displace some of the concern that teachers have had for the spiritual life of their students.

Inherent in this whole process of interest and psychological and educational development is methodology. The interest in "how to teach" is one of the most significant trends in the whole Sunday school movement. There is more grading of Sunday school literature than ever before. Sunday school teachers have more resources available for teaching ideas and activities than they can use in the time allowed them. The adolescent ages continue to challenge the best thought of professional Christian education leaders as well as typical workers in the local church. There seems to be indication that leaders are recognizing the fact that the personality and ability of the teacher for the adolescent group are more important than the literature they use.

The adult areas have apparently been least influenced by the impact of the Sunday school movement in the past ten years, but there seems to be a growing discontent with "just going to class." There does not however, seem to be any significant trend as to how the Sunday school leadership will challenge and satisfy the needs of spiritually-growing adults.

One of the most significant trends in the Sunday school movement today is the tremendous amount of money spent for buildings and equipment. Dr. C. Harry Atkinson of New York, a noted authority on church building trends, has predicted that there will be 70,000 new churches and synagogues in the next ten years costing at least six billion dollars. Dr. Atkinson indicated that the accent is on both youth and older age in design of church schools and fellowship areas today.

Recent statistics show that approximately thirty per cent of the total amount of annual expenditures of the local churches goes for building programs. Since buildings and equipment are costly, church trustees today are more concerned than ever about the multiple use features of the new buildings. Will the rooms and equipment be limited to the Sunday school? Or can they be used by other groups? These pressing, practical questions are forcing many churches to redesign their educational programs to accommodate their building program. There is considerable evidence that the typical Sunday school room is getting larger and that it is a self-contained activity room. Thus, the trend seems to be away from the small cubical arrangement for individual classes to a larger room in which there are portable divisions for group work.

Along with these questions of cost and multiple use, there is the problem of the functional aspect of buildings and equipment. For what purpose are these rooms to be used? Are they for worship, instruction, visual aid, recreation, craft or what-have-you? Sunday school buildings are reflecting a specialized approach to the educational needs of the pupils and the leaders. There is a decided trend toward better and larger buildings with better equipment for educational, recreational, and social purposes.

Interlocked with innovations in building and equipment is the practical program of organization and administration of the Sunday school. A typical Sunday school in America has a general superintendent; but the role and function of the superintendent is changing. More and more educational activities are developing in the local churches and the superintendent is now one among many. He must learn how to get along with other leaders of educational functions in the local church.

There is a trend to coordinate educational activities and functions. One of the most recent activities is the development of a Board or Committee of Christian Education. The purpose and function of such a Board is not always clearly defined but there are indications that the Sunday school is involved in an adjustment to the total program of the church.

The trend in administration continues more and more toward departments. The idea that each department is a miniature school in itself is sometimes practiced. Some leaders think this is "good"; others think it is "bad." Along with the departmental development are specialized services such as a librarian, visitation chairman, a registrar and a visual aid director. Much of the management of the local Sunday schools is in the offices of the departmental superintendents.

There are many indications of a new appreciation of the importance of the home in the Sunday school program. The continuous and rapid drop-out of youth in the high school department of the Sunday school is a sharp reminder that the student does not make his own way through life with only the religious training he has in the Sunday school. The problem of involving the parents in the Sunday school is a constant challenge.

Slowly but surely it seems that Sunday school leaders and workers are appreciating the fact that the Sunday school should be composed of and serve families and not individuals only. In the growing conviction that the child becomes what the parents are, there seems to be a definite trend toward involving the family in the program of the local Sunday school.

The Sunday school movement is massive with 42,000,000 pupils enrolled in the United States. More than 3,500,000 teachers and officers voluntarily serve in 275,000 Sunday schools. Only the total enrollment of public schools, private schools, colleges, seminaries and universities outranks the Sunday schools in appeal for students.

The Sunday schools—with all their limitations—continue to be the most effective means of religious education, apart from the home, in America today. Forward looking pastors, denominational leaders and churchmen agree that the Sunday schools offer the greatest single opportunity to teach the Bible and the Christian faith to the burgeoning population of the nation.

The challenge to Sunday school leaders as they take this great movement from "here to there" is to dedicate their human best to their Master Teacher and Lord, Jesus Christ.

EVANGELICALS ON THE MARCH

. . . with a social consequence

by LARRY WARD

■ THE TELEPHONE rang, and the big voice of Dr. Walter Penner boomed a cheery greeting. Director of the Southwest Regional office of the National Association of Evangelicals, he had already spent a more-than-busy morning: answering letters, meeting with committees, talking with officials of the California State Welfare Department scheduling an important film in local churches, counseling a young pastor, interviewing a Christian couple who wanted to adopt a baby through the Christian agency which he heads.

But he showed no weariness or impatience as the phone jangled to interrupt his day. Instead he listened with interest and concern while the pastor on the other end of the line outlined his plight. A family from his church had just met with a serious accident in a small town in Nevada. He knew they would appreciate pastoral help and counsel, but it would take him hours to reach their side. Did Dr. Penner know of any evangelical pastor there who could be called upon to assist?

Dr. Penner's face broke into a happy smile. "Why, yes," he said, reaching out to the pile of letters on his desk, "and I just received a letter from him. This is his name and address . . . ."

Within an hour, the grateful couple hundreds of miles away were surprised to receive a pastoral call from a man they did not even know!

Dr. Penner's friends and co-laborers in NAE admit that this situation was a bit unusual, but they cite it as just another example of the many-pronged service ministry of Southwest Region NAE.

Service is the key word, not only for Dr. Penner but for the five other full-time staffers in the combined NAE-Evangelical Welfare Agency office and for the many other key pastors and laymen who serve on various active committees.

As executive director for NAE, Southwest Region, Walter Penner is the spearhead and driving force in a busy program that matches the growth and vigor of his burgeoning section of the country.

There are no less than thirteen "area fellowships" active under the NAE aegis in the sprawling Los Angeles area alone. These not only bring together pastors from approximately

Another Christian home is made happy by the adoption of a baby through the Evangelical Welfare Agency. At the end of September, 40 babies had been placed.

forty evangelical Protestant denominations and independent groups for inspiring and informative monthly luncheons or breakfast meetings, but are carefully organized along active committee lines that reflect the many-faceted interests of the sponsoring organization.

Superintending this phase alone could be a full-time job, and a worthwhile one—for it is impossible to measure the effect that the fellowship and co-operation and joint action growing out of the area fellowships have had upon the cause of evangelicalism in the Los Angeles area. Where once the "cults of California" were about all the Golden State was known for in the realm of religion, now it is being acclaimed as a center of virile evangelicalism. In this, the expanding ministry of NAE has played an important part.

But there is more. Much more. Dr. Penner also serves as executive director of the Evangelical Welfare Agency, one of the most important service ministries of the Southwest Regional office. Licensed in June, 1959, as a legal adoption agency, following several years of careful and prayerful planning, EWA (as it is familiarly known) placed twenty-five babies in Christian homes in its first year of operation—double the number anticipated.

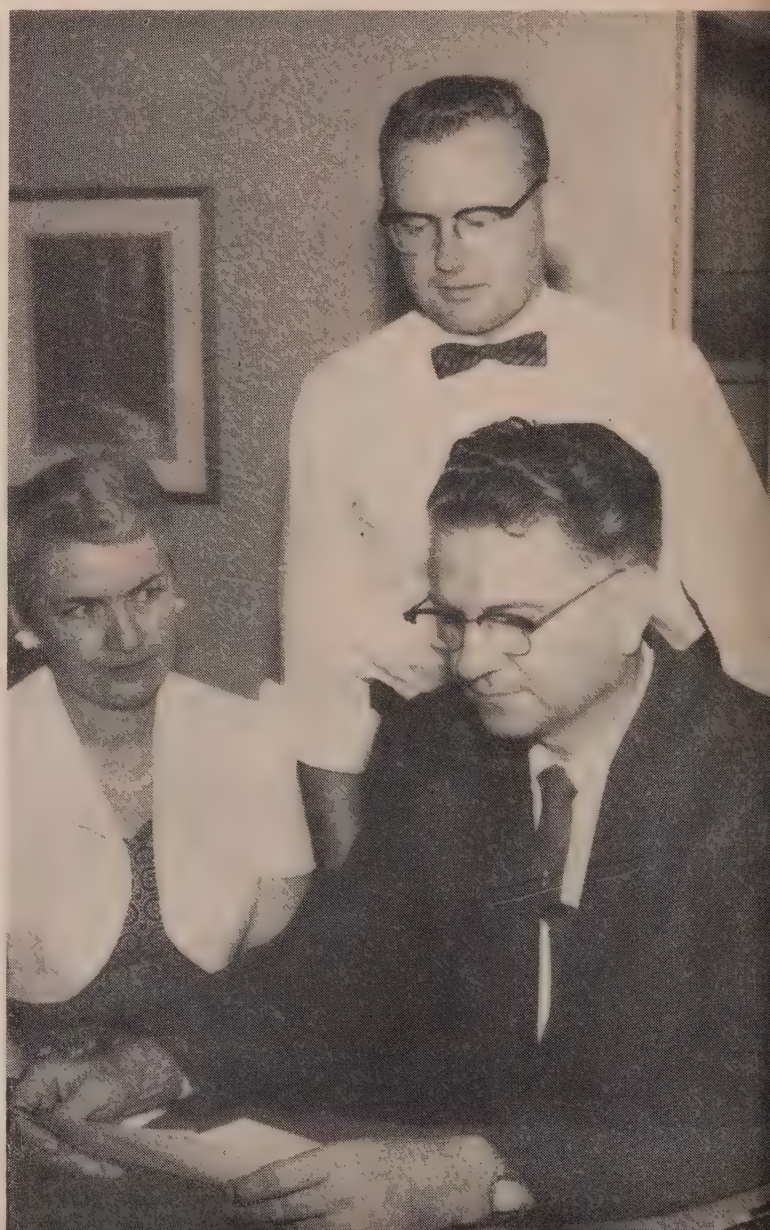
Operating under the strict and watchful eye of the State of California, EWA seeks to combine the highest professional standards with a thoroughly Christian perspective. Casework director for the agency is Adrin C. Sylling, former president of the National Association of Christians in Social Work. A qualified psychiatric social worker with a master's degree in social work, he brought a rich background of experience to the fledgling Evangelical Welfare Agency when he joined it in April, 1959.

Working with Penner and Sylling on the many details related to the legal adoption agency is a very active board composed of outstanding pastors, business men and professional people. "Many national Christian organizations would like to have a board of this caliber," Dr. Penner gratefully observes, "and yet this is strictly a local operation." (Child placement is limited for now to Los Angeles County, but plans call for expansion into the fast-growing Orange County, just south of Los Angeles, as soon as finances and personnel permit.) Chairman of the board is Henry A. Pucek, a psychiatric social worker serving the State of California in its Mental Hygiene program, and vice-chairman is the Rev. Milford Sholund of Gospel Light Publications, who at one time served as executive director of Chicago's Evangelical Welfare Agency, a similar ministry. The twenty-member board meets monthly, and includes a doctor, a dentist, a psychiatrist, an editor and two grocery store executives in addition to other businessmen and six pastors.

But even this doesn't begin to exhaust the total slate of NAE service activities. Dr. Penner sees his office as "a hub of information," basically, and so there is a year-round calendar of special services. When NAE leaders such as Dr. George Ford, Dr. Clyde Taylor or Donald Gill—to mention a representative trio—have visited the Southwest region, Dr. Penner has mapped out rallies for them in strategic spots.

Two publications are issued on an alternating monthly basis: the *Evangelical Voice,* reporting on general NAE interests and significant events and issues of importance to evangelical Christians; and *Evangelical Crier,* aptly-named paper focusing on the work of the Evangelical Welfare Agency. When information is available on major issues of the day, through NAE headquarters or other sources, this is often rushed out to the Southwest Regional constituency via special mailings.

Although organizations like the Greater Los Angeles Sunday School Association, Christ for Greater Los Angeles and the Revival Prayer Fellowship (led by Rev. Armin Gesswein) are separate entities, these and others like them have acknowledged and appreciated the unstinting cooperation of the Southwest Region NAE



Director Penner has excellent assistants to help him with the work. Here he confers with office manager Betty Cushman and casework director Adrin Sylling of the welfare office.

Interviews with prospective parents are carefully handled. Among other important qualifications, they must be Christians and active in a church. This couple already has one child, is seeking another.

office in making their programs the active, flourishing ministries they have been.

But while the bustling Los Angeles area has been the spearhead and focal point of evangelical advance in the five western states served by Dr. Penner and his office, Tucson and Phoenix, Arizona, plus other California cities—such as Fresno, Bakersfield, Sacramento and Oakland—have evangelical ministeria similar to the Los Angeles area fellowship and show many indications of increasing and more effective evangelical cooperation.

In addition to the pastor's fellowships, a new phase has just been launched in the beginning of a special Laymen's Fellowship in the Los Angeles area. Although it is too early to predict the full extent of this ministry, it has been surrounded with considerable interest and might well develop into one of the most significant and appreciated NAE services.

All of this, of course, places a more-than-heavy burden on the broad shoulders of Walter Penner. A polygonal and successful ministry such as this requires money (the total budget was $60,000 last year for the combined NAE-EWA operation; this year it will top $75,000), and Dr. Penner must in large measure secure the funds as well as administer them.

And it takes organization. In addition to the very active EWA board, Penner looks with gratitude to his volunteer helpers on the NAE committees. A glance at the committee roster gives an indication of the many different phases which must be carefully correlated, for the committees include Church Relations . . . Social Action . . . Prayer and Revival . . . Finance . . . World Relief . . . Welfare (including the EWA ministry) . . . Counseling . . . Radio and TV . . . Youth . . . Publicity . . . Sunday School . . . and the new Laymen's Fellowship. Each of these represents an important facet with responsibilities and program all its own. The counseling program, for example, is designed both for instruction in counseling techniques and actual clinical activity. Envisioned is a complete Family Service and Child Guidance counseling program.

The executive committee of NAE actually serves as a coordinating committee for all these activities (including the Evangelical Welfare Agency, which is one phase of the overall NAE welfare program). All of this requires organization, planning, correspondence, phone calls, mailings, meetings—and Dr. Penner takes a long and appreciative bow in the direction of the Rev. Ben Jennings, pastor of the Van Nuys Missionary Church and hard-working chairman of the coordinating committee. Mr. Jennings' predecessor, Dr. Robert Schaper of Bethany Community Church of Sierra Madre, also has been an outstanding factor in the ever-expanding and increasingly successful NAE program. Many others could be mentioned, for the program could not have reached its present proportions without a great deal of help from a great many people.

Dr. Walter Penner, former pastor and college professor, has a large "parish" to cover in his important post with the Southwest Regional office. It covers five states and many thousands of square miles. Although the bulk of his work is in the Los Angeles area, he keeps a watchful and prayerful eye on the entire territory, and plans trips to the other states and sections as necessary.

Wherever he goes, his interest is the same: to see evangelicals unite around all those projects and interests which need their united attention. He encourages denominational loyalty, reminds pastors and laymen that their first responsibility is to their own church and denomination. But he doesn't hesitate to stand up and plead for evangelical cooperation wherever it is needed.

Someone has described the work of the Southwest Region NAE as "evangelicals on the march—with a social consequence." To see the work in action is to agree that this is a most accurate description.

"Unless we're doing something," says the energetic Dr. Penner, "there's no point in our getting together."

The Southwest Region *is* doing something . . . a "lot of somethings" . . . and the successful program in its totality bears out the fact that there has been a real point in evangelicals "getting together" under its banner.

END OF THE ONE-HOUR SUNDAY SCHOOL

THERE ARE TIMES when a pastor or leader in Christian education becomes so aroused about a need that the meeting of it becomes the most pressing concern of the hour.

Tomorrow it might be something else. A week later something different. This moment it is the woefully inadequate time Protestants are exposed to Christian education in general and the Sunday school in particular.

Protestantism is religion's democracy. It shares the same strength, potentials and pitfalls as political democracy. The strength of democracy is the dedication and education of its people, stimulating them to act in concert and efficiency for the common good. Today we are beginning to sense that as a Christian democracy, Protestantism lacks the efficient co-ordination and lay strength to meet the series of intellectual, technological and spiritual crises which confronts modern man.

It is an insidious dilemma that arouses mass participation. A simple announcement is sufficient.

In Protestantism the tasks of the layman are infinitely more complex. He is not told that a huge machine is carrying him to heaven—or at least purgatory—if he will but "hop on." He must have a thorough and growing knowledge of the Bible, because that is the court of last resort and the imperative constitution. He must be dedicated to the person of Christ Jesus through his own free will, for the Holy Spirit is truly his only infallible teacher.

He must understand the symbols and tradition of his particular communion to understand how historically his spiritual family has made its contribution to the Holy Catholic Church of Christ. He is, above all, a witness and must be able to use his mind and heart to think through the intelligent application of Scriptural truth to the demands of daily living in a modern democracy.

He, not a paid and formally trained staff, is responsible for educating the people of Christ's body. And, finally, he must have all these skills plus an elaborate knowledge of churchmanship and the laws governing his local church and denomination in order to effectively govern as an officer, if that privilege should be laid upon him. Truly, in the Protestant church the laymen must be fellow ministers with their pastor.

But where and how are they educated to do all this?

Before we answer that, let us see what occurs in all too many cases. Protestantism tends to look for its leadership in its government and education to persons having as dominant qualifications (1) cheerful willingness and co-operation and (2) prestige. Positions on church boards do not necessarily go to the men and women of deepest dedication and intensive Christian education. A reading of *The Status Seekers* by Vance Packard will demonstrate the extent to which men of means and prestige demand a position in church life commensurate with their status in society. Too often, laymen demand status in church life to compensate for its lack in secular life.

The requisite qualification "cheerful willingness" cannot supplant knowledge or teaching skills. Obviously. But it seems to prepare quite adequately in both extremes of teaching situations. On the one hand, in conservative churches, the emphasis is laid on content, in which case information provided by the curriculum is supposed to make up for the lack of knowledge by the teacher.

On the other hand, "spiritual growth" through the cultivation of learning situations seems to require in more liberal churches a teacher who can create these conditions, more than an instructor who dishes out biblical content for its own sake. In one case we may be turning out Bible-quoting robots, and in the other ethical heathen, but in neither case do we have the time or resources to redeem the mind and sanctify the total personality.

And could we attain this goal we would be impelled to go further and make palatable instruction in the thousand and one concepts a church member ought to be acquainted with, from his obligation to witness to his relationship with his pastor and fellow church members. Actually the time and training that ought to go into the equipping of an effective Protestant Christian is truly staggering.

Only as we face this task for education are we appalled by the present training for discipleship and churchmanship. In thousands of churches throughout America two to five training sessions constitute the total requirements for membership. Confirmation classes for young people are generally too short and too late to be effective, and if not, how can we account for the eighty per cent drop in church attendance of confirmants shortly after the rite of confirmation?

One of the many deleterious results

Robert James St. Clair

of this inadequate preparation is that the average Protestant carries to his church the same concepts of club membership that he entertained previously in social organizations. Bickering, gossip, self-conscious striving for prestige, nursing of hurt feelings and worldly methods of generating enthusiasm all militate against the New Testament concept of the Church as the body of Christ. It is the God-created organism of believers bound together by the Holy Spirit for the purpose of witnessing to the living and ministering Lord Jesus Christ.

But the total required transformation does not take place the moment one becomes a new man in Christ. Training for discipleship within a Protestant community of believers requires careful nurture in a wholly new framework of reference. The mad competition among churches to take in many members in the shortest possible time means that now we fall in the pitfall of equating power with numbers. The pastors and officers most culpable soon discover when they place a program of concerted action before their people that actually they have neither the power nor the numbers they thought they did.

The realization that inadequate time was spent in educating our people led to the movement to co-ordinate the time we were spending. Committees on Christian education attempt to tie together such efforts as Youth Fellowship, Sunday school, Pioneer Girls, confirmation classes, Christian Endeavor, released time, and daily vacation church school. This co-ordination would cover more ground were it not for the reliance of each unit on a curriculum and program of its own. There is certainly more expression on the part of students but not necessarily expression grafted to a level of instruction determined by the committee or director of Christian education.

Many leaders in education have taken a second look at the daily vacation church school, realizing that here we had more of a gold mine than we knew. Free expression of students in learning situations created by arts, crafts, discussions and spontaneous participation is tied in directly with biblical and denominational material taught in the most attractive and thought-provoking manner. More learning goes on in two weeks of daily vacation church school than in three months of Sunday school. There is so much activity in the summer sessions that the individual student is growing while learning. He matures in the power of Christ in life situations.

If this is true, why then is a mere one hour spent in Sunday school? It was not always so. The Reformers expected their followers to spend many hours each week asking questions, stimulating thinking and relying heavily on the Bible and the catechism. When Robert Raikes worked with the Sunday school the instruction lasted from ten to twelve o'clock in the morning and from two until five in the afternoon. The present one hour period is more of a convenience than profit.

It may not be true, as Wesley Shrader said in *Life* that the Sunday school is "the most wasted hour in the week," but it is true that of all the week's important hours, more time is wasted in this one than any other. There is simply not enough time to co-ordinate worship, discussion, audio-visual aids, instruction, and learning projects.

Before we surprise our churches, however, with grandiose schemes to have a three hour period on Wednesday afternoon for youth and an added two or three hours on Saturday afternoon for adult education, we ought to begin a step toward sensible achievement that will sell itself. A two-hour Sunday school throughout the year seems to be just such a step. The churches that are pioneering in that field recommend it enthusiastically.

Interviewing churches that employ this program, we discovered that each situation calls for its own adjustment. In most cases only one hour is required for junior highs and seniors who are expected to attend the services of worship. Churches having two distinct sessions of church school have the most difficult adjustments of all, but these adjustments can be made rapidly when we use time on Sunday afternoon.

Where few assembly rooms are available, junior sessions are divided in half so that one group goes into assembly at the beginning of its session, the other at the end of the two hours. Some churches employ two teams of teachers, each teaching every other Sunday. Departmental meetings are of great importance in co-ordinating lessons and supplementary activities. The curriculum may not suggest sufficient activity, and this added time will be well used for studies and discussions in churchmanship, laws and activities of the local church, conferences with the pastor, and church projects which make the young people feel very much a part of the total church life and program.

When churches have two services of worship, adults may attend worship first and then an adult class, or first an adult class at 9:30 a.m. and then worship at 10:30. Parents with children are strongly urged to participate in adult classes while their youngsters are in their own classes. Then while church school continues, parents attend the service at 10:30, instead of bringing the children at 9:30, going home, and coming back again for worship an hour later.

An Akron, Ohio, church of 1,200 members previously had a small adult class. It adopted this program and already has an adult class enrolment of 370 with an average attendance of 200. If a church already has a large adult enrolment, this program will be adopted more readily. Certainly the practice of some adults to attend a class and then depart without worship should be deplored, and if they bring their youngsters at 9:30 a.m., both the church and their children will expect them to stay for worship while Sunday school continues.

The greatest obstacle in any case will be teacher training. But vital, relevant training is a must for any church school. Teachers, particularly man and wife teams, will take two hours if they are assured of thorough training and continued assistance.

The time is coming when even the two-hour Sunday school will be a stage in past history. Christianity is life, and matters are radically out of joint when five days a week are spent in schools where the Bible cannot be taught, while a few hurried hours are engaged quickly covering its vast treasures with a thimble. The Great Commission requires the church to teach all that Christ commanded us.

But before the immensity of the transition in our thinking and practice staggers us too much, let us move quickly from one to two hours weekly in Sunday school. It will be a big enough task for the present, and at least will be a step in the right direction. ■

A THUS FAR unidentified parish priest has electrified the religious world by committing an unheard of confession and proclamation during the normal course of his ministry on Sunday, October 30. While conducting the eleven o'clock mass in a fashionable Roman Catholic Church in surburban Tuckahoe, in lower Westchester County, New York, this parish priest stopped his normal ministrations of the mass, was seen to visibly weep for a brief moment and then addressed his full congregation with most astounding words.

The significance of this unusual event was heightened by the fact that this full hour mass was being televised, as is done each week, and that the full procedures were seen with no interruptions by a vast audience in the greater New York area.

It all began shortly after eleven o'clock when the parish priest was repeating the customary liturgical prayers. Suddenly his Latin repetitions stopped. The sanctuary was in utter silence.

The assisting priests and acolytes and altar boys looked up in bewilderment.

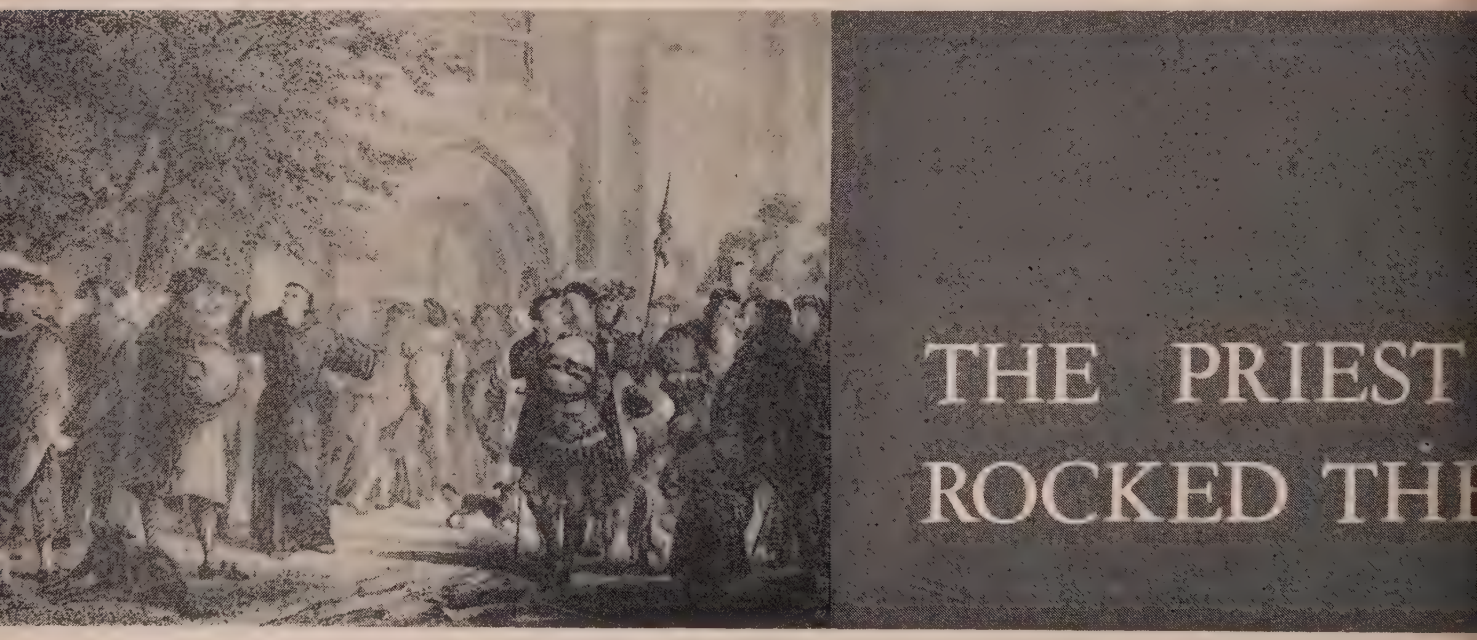
Then it was that the priest slowly walked to the pulpit—the congregation awed with amazement—and then in simple terms of confession and instructions he spoke as never this church—or any other Roman Catholic Church for that matter—had heard before.

The local television station at once was besieged by the Church superiors appealing that the program be cut off the air. The program director refused, saying that the contract called for the local priest to be in charge of conduct and content of the full hour program and as far as he was concerned it must continue.

Not satisfied, the presiding Cardinal of the area telephoned the station manager at his home, but got the same reply. An appeal was then made to the network president who confirmed by long distance telephone from Texas the stand of the local station. The basic infringement of rights would not permit them to cut off the program.

Even appeals to local and state politicians were to no avail. Nearly every television owner within the receiving area, not in his own church, remained glued to his set.

Recreations in and about the Church are unbelievable. The local congregation is solidly behind their beloved pastor. No sooner had he introduced his remarks than, as if by silent agreement, the head usher ordered all the doors of the church closed and locked.



by SAMUEL T. HEMBERGER

Who can deny the power of the Spirit of God working through the life of one man whose conscience is awakened?

The priest began by saying that he fully realized that what he was about to say was in direct contradiction with the teaching of his superiors and that he was fully aware of what disciplinary action might follow, yet his conscience would allow him to keep silent no longer.

"I must bare my soul before God and before the hundreds of innocent parishioners that I have been deceiving so long."

These were his exact words. The worshippers sat in dead silence—except for audible sobs and an occasional joyful gasp. True reverence attended the warm-hearted words of this parish priest. All the church phones had their receivers removed for the lay leaders were intent that the hour continue uninterrupted.

Word came during the hour through overseas wire from the Vatican that a special envoy of the Holy See had already left by chartered plane to personally escort this young priest to an audience with His Holiness that his instruction in the faith might be more complete.

The Archbishop of the greater New York area was quick to release the statement, even without identifying the local priest, that his scholastic record was one of low grades and that at one time he was restored to theological standing by special concession after he was found cheating during an examination. It was also stated that there is a history of insanity within the family of the parish priest which has given his superiors grave concern during the years.

Back at the church the priest was

continuing his simple confession: "May God forgive me for offering prayers for the dead when the Holy Scriptures make plain that the hope of eternal life is unto the living and that after death comes either life or judgment according to the personal faith in Jesus Christ.

"May God have mercy on my soul for permitting the sale of prayer cards when God knows full well that the purity of my heart will barely prevail unto my own justification let alone the salvation of others.

"May God forgive me for granting absolution and forgiveness from sin when Christ said so plainly that He alone could forgive sins. God forgive me for the vain assurance of salvation that I have given to many of your infants as you have brought them unto me when I have not the assurance of this blessed gift of eternal life even for my own soul."

He further stated that before the hour was concluded both the bread and the wine would be freely offered to each believer present that they might partake in the same fashion as the Saviour and his first disciples.

"Open your hearts before the living God. Beg for His mercy upon your soul. Find the peace of God not from me, not from the Church, not even from the Blessed Mother, but from the living God through His Son, our Saviour, Jesus Christ. For Christ said, "Come unto me all ye that labor and are heavy laden and I will give you rest.' "

Men, women, and young folks wept aloud. The secular priests sat on the steps to the altar and raptly listened.

No candles were being lit . . . no tinkling bells were heard . . . no fresh incense was being kindled, but the quickening presence of God was sensed in a holy hush upon every single soul.

No one moved. No one whispered. It was a sacred hour.

Even in their seats husbands felt new devotion to their families. Wayward men had their paths straightened. Young people were thrilled and without moving a muscle gave their lives unto the Lord in surrender and dedication. This was God Himself right in their midst. Men were being reborn!

Outside, crowds gathered. Not disorderly or boisterous, but quiet, reverent. The immediate area soon became packed with persons standing in the streets. They didn't seem to notice the slow October drizzle.

Cars couldn't enter the area because of the crowd. Police estimated that it exceeded that which attended the Fourth of July exhibition, Tuckaho's biggest attraction.

Some people in the area with portable television sets placed them on the lawn or porch for all to see and hear. Two electrical appliance stores some blocks away on Main Street set up their largest units outside and hundreds were glued to the large screen sets.

Everywhere you turned someone was seen to be praying unashamed. One group was heard to burst out singing the familiar hymn, "What can wash away my sins? Nothing but the blood of Jesus." For one full block all joined in praying the familiar "Our Father" spontaneously. A General Motors executive from nearby Tarrytown was overheard to say, "They are the familiar words, but the realization and meaning in which they are being repeated have never been there before."

The amazing reaction seems to have been something that had been bottled up but had found release in the courageous words of a simple man of God. Thousands seemed to say, "Thank God! We have wanted to say the same thing for years."

In other areas, entire congregations filed out of their own churches while mass was being conducted and assembled quietly and orderly in the streets where simple prayers were offered and comforting, instructing words were spoken. Sometimes it was by a priest who accompanied his people; sometimes by a lay person who would assume leadership. It all seemed like part of a master plan, but it was evident that it was totally unplanned, except perhaps by God.

Only isolated instances of violence were noted. In one Canadian village a group of men began destroying images of the disciples and of the Virgin Mary, but one word of rebuke from a fellow parishioner stopped them.

"You are right," they said. "We don't want to destroy, only to build up for God. But, oh, what a load has been lifted!"

The Laymen's Committee in Westchester County announced that they were cancelling their plans for the erection of a three-story high image of the Virgin Mary to overlook the new Cross-Westchester Parkway.

"Christ in the heart, not Mary on the bluff, is what we need," their spokesman commented.

Meanwhile, the fate of the priest, seen and heard by tens of thousands as he quietly poured out his soul to God and to the people he loved, is yet unknown. Also unknown is the full result of this most unusual happening. Perhaps the words of the Bible are true once more: "If this . . . be of men, it will come to naught; but if it be of God, ye cannot overthrow it."

The days to come will tell the answer. If this murmuring in the trees of faith is but of man, then all which has been denounced so openly and in deadly reverence will continue in even growing influence. The liturgical chants, the praying by the priests for the souls of the dead, the selling of prayers to influence eternal ways, the withholding of the cup but for a favored few, the efficacious forgiveness of one man upon another, the imploring of the Virgin Mary to encounter the favor of God and the absolute authority of one religious leader will continue in unabating power until the world will one day see that "power corrupts; absolute power corrupts absolutely"—even in religion.

But if this simple moving in Tuckahoe be of God, then the shackles of organized religion of any and every denomination will be shattered asunder. For the quiet moving of God's power and presence will come within any group, regardless of station or churchly standing, where the loving Saviour is proclaimed and set forth.

Yes, if the movings in Tuckahoe be of God, then new meaning will be found by millions in the words of Paul: "For by grace are ye saved through faith . . . Not of works, lest any man should boast."

AUTHOR'S POSTSCRIPT: *Of course, these things did not really happen in the Village of Tuckahoe or in any other place. But the essence of what did take place within that unknown priest, Martin Luther, in the year 1517. It is the story of the Protestant Reformation placed within a modern setting. The Holy Spirit of God still moves mightily upon each believer who dares to walk daily in the faith of Jesus Christ.*

EDITORIAL

THE DAY FREEDOM DIED

■ THE SUN CLIMBED over the New York skyline and cannon-balled its way toward Los Angeles, stopping just long enough on the way to kiss the brown-stubbled fields below and the white spires that rose in the distant cities.

It was just another day—a day like all days.

Or so The Church People thought.

And acted.

It was business as usual. While the children laughed and played their way to school, their daddies honked and jockeyed their way through the traffic to work. At home, mommies followed the familiar routines, lingering over a last cup of coffee before tackling the dishes and the house.

It was just another day. Tuesday. Two days away from Sunday. The day before prayer meeting.

Or so The Church People thought.

But it wasn't just another Tuesday. This was Tuesday, November 8. Election day, nineteen hundred and sixty. It was a day when great issues were being decided. When the separation of church and state—the corner stone of American freedom—hung precariously in the balance.

It was a day of testing for The Church People. Their patriotism was on trial. Their Reformation heritage. The value which they placed on their liberties. Their faith and testimony. The measure and intensity of all these things were being tested.

The Church People would go to church next Sunday—but would they go to the polls in this year of decision?

Some did. More didn't.

The reasons were different.

Some said politics was for the professionals. Some were busy "doing the work of God" and never did realize that the Christian's civic responsibility is also the work of God. Others were too involved in their own affairs to be bothered. Payments to be met. Places to go. Luxuries to be enjoyed.

The very freedom which made all this possible had bred an easy indifference on the part of The Church People. Persecution and oppression were thousands of miles away. Martin Luther and the Reformation were too long ago to be remembered clearly. Life was easy—and election day didn't seem too important.

But it was important to some.

The grafting politician who sucks his parasitical life from the body politic—it was important to him.

And the ward heelers.

Those who buy votes and make merchandise of elections.

And the special interest groups who had so much to gain—or lose.

But The Church People stood to gain—or lose—more. The liberty they enjoyed as Christian Americans had come with a high price tag—and it wasn't all paid for. Each succeeding generation had to pay its installment. And now it was their turn.

If they voted to hold the line on church-state separation in all levels of government, they assured the advance of the dream of their forefathers in this land of the free. If they failed to vote, they betrayed their heritage.

It was the testing time.

But The Church People flunked their supreme test. And lost the election.

By default.

That was the day freedom died in America.

Indifference killed it.

If history writes this tragic epitaph for America in 1960, ours will not be the first nation to bear it. The dust of the centuries blows over other civilizations who took their freedoms for granted—and lost them.

Freedom—whether it's the freedom to choose your work or your religion—is a funny thing.

It has come through devastating wars and been stronger because of the conflict.

It has thrived in the face of tyranny and tumbled the tyrants from their thrones.

Persecution of the severest degree has only intensified its flame.

But indifference is fatal!

This nation was founded upon the age-old biblical concept of freedom and the competency of every individual before God. Its founding fathers were willing to write these beliefs in their life's blood. These stalwarts—history has forever immortalized their names—had not been spoiled with an overabundance of freedom.

They knew its price.

Many of them paid it.

Or were willing to.

It is not unreasonable to suppose that Patrick Henry was ready to put his life on the line when he said: "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty, or give me death."

But where there are no such heroes, freedom dies. For the flaming history of freedom is not recorded with a finely-tapered pen delicately held in a well-manicured hand.

It is written in the deeds of a dedicated people who know that freedom is not free.

Who possess a courage that fears only God.

Who put moral principle above every other consideration.

Who give the last full measure of devotion.

And vote.

WHY GO FREIGHT?

A FRESHMAN AT the Massachusetts Institute of Technology tried to ship himself to Washington, D. C., as air freight. But he didn't succeed. Officials at the Boston airport learned something was amiss and found him in a crate marked "photographic enlarging equipment." They held him for larceny of the difference between $13.85 two friends had paid to ship him and the regular $27.60 passenger fare.

Had the young man succeeded in traveling as freight, he would have missed the companionship of fellow passengers. He could have touched no life for good, could have done no single constructive thing. And he would have missed the beauties of God's handiwork as they flew through the skies.

God wants us to travel through life as passengers—touching, helping, molding young lives for good. True, it will cost something—time, preparation, work—but the companionship and the consciousness of doing a good work will make it eminently profitable and worthwhile.

Unfortunately, many Christians are "going freight"—boxed in with a sense of inferiority, timidity, or plain inertia—shut away from a constructive ministry which they might have among America's needy youth. This need not be so. Everyone has capabilities, some sphere of interest and knowhow which he can turn into helpful channels if he will but step out.

A young man in Philadelphia who enjoys our national pastime volunteered to manage and coach a Little League baseball team. He spent considerable time with the boys and enjoyed it tremendously. And as a Christian he influenced those Little Leaguers for good.

About mid-season he learned that his star player was smoking cigarettes. He "benched" the lad. For a while the little fellow thought his coach needed him so much that he would "come crawling." However, the coach said to him one day, "Terry, we need you. But we don't need you enough for me to allow you to smoke." Terry was obdurate for a week longer, but he finally quit smoking!

Why be content to "go freight" when so many opportunities like this one abound? Robert H. Stirrat, director of public relations of Little League baseball, said, "The program of Little League is dependent completely on the extent of volunteer workers and sponsors. Many communities throughout the country have written to us about the lack of adequate numbers of volunteers . . . . The only limitations that we can see in the foreseeable future will be in proportion to the number of adult volunteers."

A man in a small Fulton County, Pennsylvania, town volunteered to become a Scoutmaster. Among the first boys to join the troop were the town's two delinquents. He said, "Folks hated to see those two boys around. Everybody knew they had broken stained glass windows in the church. And the grocer said he had to watch them like a hawk to keep them from stealing. But that same grocer said recently, 'Those two boys are all right. What a change this Boy Scout troop has made in them!' "

A contributing factor in this change was the Scoutmaster's practice of encouraging his Scouts to work for the coveted "God and Country Award." Under the guidance and instruction of their minister, boys must learn the answers to questions about the Bible and their church which would made adult members stop and think. And to qualify they must engage in a number of "service projects" or duties around the church.

There aren't many boys that such a program wouldn't help.

Any local Scoutmaster will tell you they need men to serve on Scout committees to plan overnight hikes, to furnish additional transportation and to help in other projects occasionally. One such volunteer worker said, "Although I like Scouting, it is discouraging when we cannot find men in our church willing to devote only several hours a month to our troop."

Walter R. Whidden, director of the Education Division of the Boy Scouts of America, states that "There is a continued need for leadership in all phases of our Boy Scout organization . . . . Additional troops are being formed as rapidly as our organization and personnel will permit."

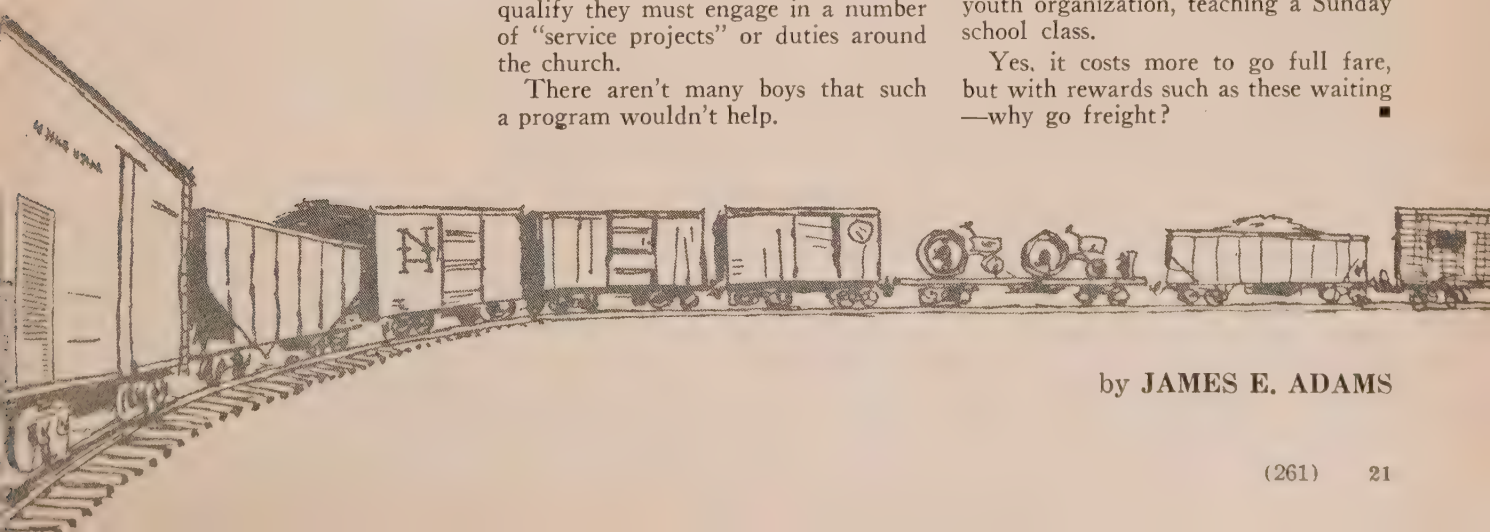
Then there is that great ministry of teaching. Our churches need literally thousands to volunteer for training that they may become Sunday school teachers who will love their pupils and instill biblical precepts in their hearts.

One fine young man walked up to a teacher of Junior boys at the close of Sunday school. "Was I as bad as those kids when I was in your class?" he asked smiling.

The teacher remembered that this young man had been one of his problem pupils, but here he was, a credit to the church. "All children are lively and fun-loving. I wouldn't want them to be otherwise," the older man said.

The youth had not forgotten those former years. He grinned broadly and threw his arm across his old teacher's shoulders as they walked down the aisle. But the most exciting and rewarding of all for the teacher—the young man is showing capabilities of leadership. No doubt the older man will watch his young friend follow in his footsteps—leading the church's youth organization, teaching a Sunday school class.

Yes, it costs more to go full fare, but with rewards such as these waiting—why go freight? ■



by JAMES E. ADAMS

YOU ARE WHAT YOU

an interview with Henry A. Pucek

An interview with Henry A. Pucek

Q. *It has been said that "You are what you read." Does this have any base in psychological fact?*

A. Yes indeed! Just as physiologically one is what he eats, so psychologically he is in an important measure what he reads. Just as food is assimilated into the body, so what one reads is incorporated into psychic structure.

Actually, many engaged in the study of the psychodynamics of human behavior would change this to say that "you read what you are." All behavior is causative, they maintain; every human act has some specific motivation. So we ask what motivates a person to read a certain type of literature. In treatment, this gives us a better understanding of the individual; and when we see what type of literature he reads, this gives us a clue to what might be a problem area.

Q. *Does continued reading of a particular type of literature tend to channel our thought processes in that direction?*

A. In every day living we reflect the scientific dictum of the Russian scientist, Pavlov—namely: conditioned reflex. As we repeat a process it becomes a natural part of our psychological and physical makeup. We establish a habit pattern. Incidentally, these habits generally reflect the conscience or attitude of our parents or a parent substitute.

Q. *There has been some controversy about whether or not the reading of obscene and violent literature would stimulate anti-social behavior. Would you comment on this?*

A. This is becoming more of a crusade than a controversy as many individuals in various fields of human behavior are decrying the violence and obscenity in lurid literature as affecting attitudes and behavior of the impressionable mind. While we cannot specifically lay all the blame on the influence of this literature, it is undoubtedly another factor (and possibly the precipitating stress) in the culmination of the violent act. It is a sort of autohypnosis, for the reading helps the crime to become more meaningful and appealing in the mind of the youngster or disorganized individual.

Alexander Pope wrote:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

The repeated influence of obscene literature will undoubtedly weaken moral defenses, deteriorate ego strength, and stimulate the reader to anti-social and pathological behavior.

Q. *Can you cite any experiences along this line?*

A. A young man under observation in the psychopathic hospital of a large city told how he read many different books on crime noting where the criminals had failed. Obsessed with a drive for success and money, he eventually died in the electric chair for having killed a man. Too, the famous Loeb and Leopold case recalls the preoccupation with violent literature.

Q. *If the previous is true, would the opposite also be true? That is, would wholesome reading stimulate rational and relevant behavior?*

A. Yes, stories and articles portraying successful business men and missionary heroes, for example, afford readers an opportunity for certain vicarious participation in Christian activity. The young reader incorporates in his own psychic makeup the strength of this ego-ideal. He would like to be like or to emulate the hero in the story or article.

This has a profound influence, for it further conditions the individual to follow his Christian precepts and more closely walk with God. In this process of living for his Saviour, he becomes an altruistic individual instead of egocentric—alert and sensitive to the needs of those around him.

Q. *Would you comment on America's reading habits—or the lack of them—from the psychiatric viewpoint?*

A. People are conditioned by their environment—and what they read reflects this. In our culture, Veblen's theory of Conspicuous Consumption (i.e., "Keeping up with the Jonses") is everywhere evidenced. Even in Christian circles, financial success is a criterion for one to be admired and respected—often beyond normal limits. For this reason, secular books telling how to "make a million" in real estate or in the stock market have become best sellers.

Other individuals whose psychosexual development has been retarded may find a vicarious thrill in reading books like that of the movie star who wrote about "my wicked, wicked ways." This manifests immaturity in their attitudes toward sex.

It is unfortunately true that some Christians do not regard Christian literature as especially interesting or inspiring. This is not so much an indictment against the literature as a reflection of our current technological living where many minds are incubating under the TV light. This type of audio-visual "non-aid" creates lethargic minds.

Protestant Press Month is observed in October to point up for the Christian community the vital ministry of the printed page.

Dr. Oswald J. Smith, missionary pastor, says "For nearly forty years now I have been receiving maga-

READ

Q. *Is there any particular thing you could say about Christian magazines and their contribution to our psychological well-being?*

A. As I have previously indicated, many individuals find inspiration in Christian magazines. Uplifting articles, graphically presented, often have more influence than the spoken word for the individual has sought out the article as one of interest to him and one that may be meeting a specific need at the moment. Where individuals may have weak and uncertain faith, Christian literature helps to firm it with what we might call an alter-ego—that is, the example of the transmitted strength and trust of the Christian writer. I personally am very happy to see much of Christian literature today offering help for individuals grappling with the problems of everyday living. How important it is that such information be presented within a Christian frame of reference.

Yes, we are what we read.

The wrong kind of reading material can lead to psychological disintegration, can condition an individual to lowered standards of thought and morality. But the right kind of wholesome Christian literature can contribute much to the development of solid, integrated, Christian personality and action. We are what we read . . . so let's read what we ought to read in order that our lives may be all that God wants them to be.

zines from all over the world. I would not be without them. Their various editorials and even the advertising keeps me up to date. I feel as I read them that I am in touch with Christian workers the world over."

MILES APART IN THE SAME HOME

by Martin P. Simon

■ WHEN I'M BIG, I'll find me a hideout in the mountains and rob the rich guys," said Jim.

Before his shocked mother could answer, his brother Bill did. "Not me, I'm going to be a medical missionary in Africa."

Next day their mother was telling her neighbor about it.

"Can you imagine that?" she exclaimed. "In the same home and with the same training!"

But was it the same home and the same training?

Jim read comic books about the Mountain Ridge bandits, and just now they were his heroes.

Bill loved the books in the "Jungle Doctor" series which show the blessing a Christian doctor brought to the natives in Africa.

"The same home"—Jim on the sofa and Bill in the chair, yet they were in two different worlds with the books and their thinking. They were 5,000 miles apart, with different heroes, different ideals, growing into different personalities.

Does it make a difference what children read? Indeed it does! Even one book or one issue of a magazine can change a life. Multiply that by all the hours people spend reading, and you have a tremendous influence.

Good reading costs money, but so do shoes, orange juice, homes, cars, TV sets. Good reading is no side issue, unless a person's thinking is a side issue.

We must learn to put out good money for Christian reading, just as we do for clothes and food. A family budget starting with fifty cents a week for Christian reading is a conservative minimum.

And there are ways of stretching that money.

You give your children gifts at birthday time, Christmas and similar occasions. Why not include Christian reading? Let their uncles, grandmas and other relatives know that Christian books and Christian magazines are *your* favorites, too.

Children need Christian reading now. Their characters are forming now. Ten years later will be too late.

Parents need Christian reading, too. They especially need advice on how to set up effective Christ-centered homes. They need spiritual help, information about their own church groups, Bible study and Christian news.

Christian reading can save the unsaved—it often has.

Church members need Christian reading to encourage them in the work of Christ. Thousands of Christians have become interested in missionary work by reading about the work of missionaries, and this interest in missions has in turn drawn them closer to Christ.

Christian reading material — and time for Christian reading—should be major considerations in every home. We ought to watch the balance between such reading and TV viewing. Certainly, if more time is spent for seeing secular TV programs than for Christian TV and Christian reading together, something is badly wrong.

You are what you eat. You enjoyed that hamburger, but at the same time eating it did something for you—it grew a part of a tooth or the muscle of your leg or a hair on your eyebrow, or just helped replace worn out cells throughout your body. It became part of you, even though you ate it because you were hungry, without thinking what it would do once it entered your body.

So it is with Christian reading. Once it enters your mind it will become part of you.

You can easily see, then, how it is important for children especially to have much *good* reading and not the trash of the drug store pulps and comics. Take one further step and become aware that good reading is likewise important to you.

The wise parent will not hesitate to spend for Christian reading for his home. He knows that it is an important investment—as important as his family and their future usefulness for Christ.

BOOK views

By Arnold D. Ehlert

■ Two important books on revivals were issued this summer. The first is a reissue of an old standard—*Revivals: their Laws and Leaders* by James Burns (Baker Book House, 353 pp., $3.95). First published in 1909, this edition contains two chapters by Andrew W. Blackwood, Jr., which introduce and conclude the volume. Dr. Blackwood finds that the seven laws of revival as set forth by Burns are generally operative today, but not all of them in any one situation, or all in the same manner as formerly. He confirms Burns' burning passion for the moving of God among His people, and points out that behind every movement of this kind are certain conditions which must be understood and forces which must be harnessed. A study of it will profit any pastor—or layman as well, for that matter.

Another volume, also a reprint with additions, is a new edition of Whitefield's *Journals* (Banner of Truth Trust, 78b Chiltern St., London, W.1). In the eighteenth century, when they were first published, these journals were controversial material. They chronicle the early development of the great preacher from his 17th to his 30th year. The present volume contains material never before published, including some journal entries, "George Whitefield comes to Middletown," from the *Spiritual Travels* of Nathan Cole, and a letter to John Wesley. As a result of going through all this material again, it becomes evident that the major credit for the great British awakening should go to Whitefield, rather than to Wesley, and that the stronger influence was Calvinistic rather than Arminian. The volume contains 594 pages.

Audio-Visuals in the Church by Gene A. Getz (256 pp., Moody, $3.95).

Hardly any book on the subject will be found so useful for actual operation of the various types of audio-visual materials and services in the church as this volume. A recent survey indicates that about 83 per cent of the churches in America own some kind of audio-visual equipment. The audio-visual center can be a most useful adjunct to the verbal teaching ministry in all departments, and if successfully operated calls for trained personnel and programming on an intelligent basis.

After a good biblical foundation is laid, the author goes on to deal with the philosophy and methodology of the medium. Illustrations and drawings depict many phases of use and operation. Administrative aspects are treated fully. There is a good list of sources, bibliography, and an index.

The Epistle to the Romans, Vol. I, Chapters I-VIII in New International Commentary on the New Testament, by John Murray. Wm. B. Eerdmans Co. 408 pp. $5.00. *Reviewed by Merrill C. Tenney.*

The Epistle to the Romans is so important in the theological structure of the New Testament that commentaries on it are abundant. Dr. Murray's latest contribution to the long list is a solid, exegetical treatment with a strong doctrinal emphasis. His discussion of the text of Romans is thorough, his language is exact, and his thinking is logical. The organization of the commentary utilizes both chapter and verse sequence and a topical outline which follows the natural scheme of the epistle. Appendices on "Justification," "From Faith to Faith," "Isaiah 53: 11," and "Karl Barth on Romans 5" conclude the work.

Dr. Murray has examined minutely the content of Romans 1 through 8, and has presented an objective unified interpretation. The reading may be a bit difficult for the casual reader, for the style is closely reasoned and somewhat technical. He does not, however, introduce Hebrew or Greek terms into the text, and he relegates the more obscure points to footnotes. Students of the Bible who wish to grapple with the basic problems in Romans will obtain valuable help from this book.

Dr. Tenney is dean of the Graduate School at Wheaton College, Wheaton, Ill.

PEOPLE IN ACTION

(continued from page 9)

Dr. Pucek, who is an active Christian layman, also has a private practice as a family counsellor.

The article, "Miles Apart in the Same Home," is by Martin Simon, editor of *Christian Parent* and *My Chum* magazines.

■ Out of his own personal experience James E. Adams of Chambersburg, Pa., wrote "Why Go Freight?" On the verge of nervous breakdown after his discharge from the service, he asked for—and got—a job teaching a class of troublesome Junior boys in Sunday school. He says this helped him find himself.

"I DON'T BELIEVE MY DADDY WILL BE IN HEAVEN...HE COULDN'T LEAVE THE STORE"

Look What's Coming in November!

My Five Years As a Communist
An ex-Communist who is now director of NAE's Northwest Region's "Christian Emergency Mobilization Program" gives his testimony.

What Hawaii Is Really Like
Three evangelical leaders in the fiftieth state survey the present and future of Hawaii.

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Asia is a critical spot as far as the gospel is concerned, and whatever is done for Christ there, must be done quickly.

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do you teach PUPILS or LESSONS ?

by Harold and Arvilla Garner

NEVER BE GUILTY of teaching a Sunday school class—teach individuals.

Never teach a Sunday school quarterly—teach waiting hearts.

Teach pupils, not quarterlies.

Do you ever think of pupils as small-necked bottles waiting to be filled? You fling out the lesson as you would throw liquid out over some bottles, hoping that some will get in. There is only one way to fill bottles. Fill each one individually.

J. Edgar Hoover has said that approximately seven out of eight pupils drop out of Sunday school by the age of fifteen. Could it be that we are so busy teaching lessons that we have forgotten to teach pupils?

Granted that it is the Word of God that will do the work of God, what is the work of God today? John 10:10 gives Jesus' answer, "I am come that they might have life, and that they might have it more abundantly." Our task is not to tell stories, but to build lives. To do this we should understand and know these lives. We must also know ourselves and our message.

To understand pupils and to meet needs effectively, the teacher must know (1) the general characteristics of all age groups, not just the one he teaches, and (2) the age group he teaches. He must know the pupils collectively, that is, their general similarities and their general differences—physical, intellectual, emotional, social, moral, spiritual, age, sex, race. He must also know them individually, for growth is an individualized process. Each person is different. They are not alike in inherited traits and capabilities, backgrounds, home life, interests, talents, hobbies, joys, and heartaches.

Why should the teacher know his pupils personally and intimately? Jesus, the Master Teacher, sets the example. "He knew what was in man" (John 2:24, 25). He dealt with individuals according to their need. Contrast His conversations with Nicodemus, the woman at the well, the rich young ruler.

Pupils have various needs. They are not machines which are made to work one way by pressing a button and another way by pressing another button. Pupils are individuals and should be treated as such. Knowing their personal characteristics, the leader will know what to expect and how to plan wisely.

Brevity and pressure of time exists with only twenty-five or thirty minutes a week in the class session. Sunday school is the most important thirty minutes in a pupil's whole week. A teacher dare not by-pass the opportunity to apply the Word to the pupil's individual needs.

Satisfaction and peace of mind result from teaching individual hearts instead of "the group."

But how may the teacher get to know his pupils? Read helpful books and Christian magazines on child and adolescent psychology. Study in leadership training classes such as the Child Study Unit IV of the Evangelical Teacher Training Association.

Attend Sunday school conferences and conventions on a local, regional, state, or national level.

Visit other classes and observe good teachers.

Augment your theory with first-hand knowledge. Here's how: (1) Associate with your pupils. Jesus did. He said, "Suffer the little children to come unto me." Imagine them climbing all over Him! He associated with people—with Peter and Andrew as they fished, with Matthew at the tax collector's table, with the guests at the wedding in Cana. (2) Get to know your pupils on Sunday. Arrive at Sunday school before your pupils. Greet them cordially, visit and work with them informally. Use them in class, in research projects, in discussions. Stimulate questions and the expression of their problems.

(3) Get to know them outside the class in other church-sponsored activities. Play, study, work together informally; hold department and class get-together; sponsor clubs, camps, and outings. (4) Get to know them outside the church. Speak with their public school teachers, study their textbooks, take them on expeditions and field trips, entertain them in your home, visit their homes, counsel with them.

In order to conserve these observations, keep a notebook with a page for each pupil. In addition to address, phone number and school grade, have a picture of the pupil. Add information about his home life, school life, interests, hobbies, spiritual progress. Keep this open as you pray daily and as you choose aims for your current lesson.

The teacher should also know some things about his pupils in general—the outstanding physical, mental, social and spiritual characteristics of each age group, for instance.

The Nursery department must lay a good foundation. The greater the superstructure, the stronger must be the foundation. By three years of age, many of the child's attitudes have been acquired. Train him during these formative years to include God in his thinking and in his living so that a strong, worthwhile Christian life may be built.

Uneveness of development is one of the outstanding characteristics of the child in the kindergarten department.

Through the transition from home to school, an entire new world opens before the Primary child.

The Juniors' motto is "Be ye doers of the word, and not hearers only" (James 1:22).

Dr. A. H. McKinney says, "It has been declared that the whole pedagogy of adolescence may be summed up in this principle: inspire enthusiastic activity." This is basic for the Junior High department.

Regarding the Senior age group, Ruskin says, There is not an hour of their period, but is trembling with destinies—not a moment of which, once past, the appointed work can ever be done again."

A teacher must make himself available to God, to the church, and to his pupils. "God is not interested in our capability nor in our inability, but in our availability."

You alone may be the only one to touch the life of your pupil for Jesus Christ. Know him, love him, win him, train him for the Lord. END

WORLD view

The issue that wasn't supposed to be — is!

• • Famous last words: "Religion will not be an issue in the presidential election."

From the amount of newspaper space given to reporting and commenting on the religious question last month, it would almost seem as if there were no other issues. While the "bigots" were being assailed, many Protestant leaders were continuing to affirm their convictions that a reasoned and intelligent discussion of a candidate's religion was not bigotry, but that it would be bigotry to deny anyone the right to discuss this legitimate issue.

A high level discussion conference was called in Washington early in September to discuss the problem. Attended by more than 150 Protestant leaders from 37 denominations and 27 states, the conference climaxed in the organization of "Citizens for Religious Freedom" to "help articulate concerns of Protestants over religious issues in the 1960 presidential campaign." Donald H. Gill, on leave from his post as assistant secretary of public affairs for the National Association of Evangelicals, was named executive director.

The conference met under the chairmanship of Dr. Norman Vincent Peale, widely-known author and pastor of Marble Collegiate Church (Reformed) in New York. Others participating on the program included Dr. Harold Ockenga, pastor of Park Street Church, Boston; Dr. Daniel A. Poling, editor of *Christian Herald*; Dr. L. Nelson Bell, an editor of *Christianity Today*, and Dr. Glenn L. Archer, executive director of POAU. The stature of these and others attending the meeting made even the secular press admit that some people other than bigots were interested in the possible conflict between a Roman Catholic President and his church. Although individual churchmen from most of the major denominations affiliated with the National Council of Churches were present, and from some ultra-liberal groups such as the Unitarian Universalist Church, the predominant support came from members of the conservative denominations.

In a statement issued at the close of the meeting, the group observed that it is not the fault of the candidate that a "religious issue" exists in the present campaign, but said it is created by the "nature of the Roman Catholic Church which is, in a very real sense, both a church and also a temporal state." In his statement to the conference, Dr. Bell chided American Protestants for being "soft" on Catholicism "in face of its restrictions of religious liberty in Spain and other countries."

"To those who say 'Times have changed,'" he declared, "I would reply, 'Rome has not.' If there is any difference between the conduct of the Church in America and in Spain, it is a result of Protestant influence."

Protestants who know the intolerance of the Roman Catholic Church when it controls a country were determined that the American people would have both sides of the story in this election year.

• • That the forces behind the Democratic nominee would deny the people the right of hearing both sides if they had their way was proven in a story which appeared recently in the *New York Times*. It concerned efforts to get Postmaster General Arthur Summerfield to bar anti-Catholic literature from the mails or to "take the second class mailing privileges away from the organization or individuals circulating the scurrilous material."

Summerfield adopted a "hands-off" policy saying that the Post Office Department had no legal authority to halt such mail. Although the request to Summerfield had been initiated by the Fair Campaign Practices Committee, the *Times* said that the Summerfield ruling "came as a big blow to campaign managers of Sen. John Kennedy. . . . They had hoped to secure help from the Post Office Department to choke off the flow of the anti-Catholic material directed at Sen. Kennedy, a Catholic."

While any patriotic American would condemn "scurrilous" material, we wonder who would have decided what was legitimate discussion and what was scurrilous? And we soberly wonder if Kennedy makes it to the White House, will the pressures increase all down the line on those who still believe in the American right of free discussion?

• • Gould Lincoln, a political columnist in the *Washington Evening Star*, wondered recently if some people might not be playing the religious issue for political advantage. Hitting at some points which many concerned Protestants have felt, Mr. Lincoln wrote:

"Are the Democratic spokesmen . . . attempting to tell the public that any Protestant who votes against Senator John F. Kennedy . . . is a bigot? Are they conducting a pressure campaign on Protestants generally, no matter whether they consider Senator Kennedy not as well fitted for the presidency as his Republican opponent . . . to vote for the Massachusetts Senator next November? It is beginning to look very much as if all this concerted Democratic propaganda . . . is deliberate. As if they hoped to line up the very large number of the Catholic voters in this country solidly for Senator Kennedy and to win him the votes of Protestants who are reluctant to be termed bigots.

It would be a new wrinkle in presidential campaigns if it succeeded."

Mr. Lincoln continued:

"A candidate for President of the United States should not be elected or defeated because of his church and his religious beliefs. The Democratic spokesmen . . . are not stressing the fact that any Catholic who votes for Senator Kennedy merely because of his qualifications for the office is a bigot. They are merely railing at Protestants who may for reasons of their own prefer Mr. Nixon to Senator Kennedy.

"There is no slightest doubt that this Democratic propaganda is increasing the bitterness over the religious issue. Nor is there any doubt that the issue is now firmly driven into the campaign."

• • THAT THE SENATOR from Massachusetts is counting on the so-called "Catholic vote" is evident from some campaign material which his supporters circulated in 1956 when he was running for the vice presidency. The Kennedy strategy now is to deny that there is a "Catholic vote," but in 1956 a memorandum written by his supporters was circulated showing that the proportion of the Catholic adult population in New York, for example, was 32 per cent of the whole, 29 per cent in Pennsylvania, 30 per cent in Illinois, 39 per cent in New Jersey, 50 per cent in Massachusetts, 49 per cent in Connecticut, 60 per cent in Rhode Island, 22 per cent in California, 24 per cent in Wisconsin, 21 per cent in Maryland, and 22 per cent in Montana.

If you'll subtract each of these figures from 100 per cent, you'll readily see that if any Roman Catholic makes it to the White House in the next generation, Protestants will put him there!

• • POLITICS, THEY say, make strange bedfellows. Here is a case in point.

Dr. Charles Clayton Morrison, who was founder and for 40 years editor of *The Christian Century,* had an "Open Letter to Senator Kennedy" in the September 12 issue of a rival magazine, *Christianity Today*. The *Century* has been the voice of liberal Protestantism in America for over half-a-century while *Christianity Today* represents the more conservative theological element in the country.

Although unconfirmed, it is reported that Dr. Morrison first submitted his "Open Letter" to the *Century,* of which he is still a contributing editor, where it was refused. The other magazine agreed to publish it and offered Senator Kennedy space to reply if he wished to do so.

In his letter, Dr. Morrison called on the Senator to repudiate the Catholic "boycott" of public schools and to spell out fully his definition of the separation of church and state. He recalled a 1948 statement by the American Roman Catholic hierarchy which termed the conception of separation of church and state a "shibboleth of doctrinaire secularism" and asked Kennedy to "reconcile your belief in the separation of church and state with this authoritative position of your church."

He said the religious issue emerges only when the Catholic church is involved because all other churches "are content to live and work in the open domain of religious liberty which the state is forbidden to enter and the churches may not lawfully transgress."

"But your church," added Morrison, "has no such inhibition on this score because it is itself a state, and its ultimate power is political, not religious."

The open letter also touches on such points as diplomatic relations with the Vatican, attendance by Roman Catholics at Protestant churches, government land grants to churches, and "the monarchial structure and character of the Roman Catholic Church itself."

• • IN MANY PARTS of the country, voters may still register well into October, so we would like to call your at-

Just a Minute

▪ "OUR SEARCH FOR scientists and engineers has obscured the alarming scarcity of young men to provide the spiritual leadership of tomorrow," said Jack Ryan sometime ago in an article of hard, cold facts about the need of ministers.

A graphic example of this was drawn by reference to an attractive church which stands in the midst of a model community in a major Midwestern city. The city is a thriving one; there is no lack of workers in supermarkets, shopping centers, and recreation centers. But the church stood silent. The reason? They had no ministers!

Civic leaders say there is no lack of religious feeling. The opposite is true, they claim. But there is a lack of clergy.

It is estimated that there are some 15,000 Protestant congregations like this one in America with no minister to fill their pulpits. Another 10,000 young men are needed as missionaries and as chaplains in our colleges, institutions and armed forces. There should arise an army of 25,000 young men today to begin filling these needy places!

We are all aware of man-power shortages in various fields from time to time, but a ministerial shortage has one important difference—it receives little publicity and even less relief. The sad thing about all this is that the shortage seems to be getting more acute. A few years ago the minister-less towns were reported at 10,000. Now it is 15,000.

Universities and secular colleges are bulging at the seams with students. Yet seminaries, schools of religion and Bible colleges are growing all too slowly to meet the ever increasing demands for Christian workers, to say nothing of the need for home missionary workers.

Beyond doubt our ultra-materialism is catching up with us. Christian young people everywhere are anxious to get an education and get into fields where the pay is good and the retirement plan attractive. But what about the day of judgment for the thousands of American youth who have failed to heed God's call while millions perish and the churches stand silent because there are no spokesmen for God?

— WILLIAM S. DEAL

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tention to a plan for registering voters which has been suggested by James H. Sibbet, a Los Angeles County deputy registrar. His plan is contained in an open letter to Protestant ministers.

He writes:

"If you will ask for a show of hands in your congregation of those who are not registered voters, you will be appalled at the number. Protestant church members are particularly apathetic about voting. A survey shows that from a minimum of 15 per cent of church members to more than 50 per cent in some churches are not registered voters. Ten per cent of the population moves each year. Since there are two years between elections, 20 per cent must re-register at their new address each election. A non-partisan political activity and civic duty which pastors should perform is to encourage their members to register and then vote. Time is short.

"There are not enough deputy registrars to handle the job if all the people who should register were to do so. There must be some unemployed people in your congregation who could use the extra money that the county pays for deputy registrars. Please ask at least two of your members to contact their local county registrar of voters and become deputy registrars. There are no requirements other than to take a three-hour training session.

"Then have these two or more deputy registrars stationed on the sidewalk in front of the church and in the parking lot every Sunday until the deadline. And please announce from the pulpit that registrars are available after services to register voters, and print a notice in your bulletin and newsletter.

"If you don't do this there will surely be many people in your church who will not vote due to procrastination and apathy. Professional people are the worst offenders because they are too busy to register, but everybody can spare a few minutes after church."

• • WE FEEL THAT Protestants should uphold in prayer those leaders who have dared to speak up on the great issues involved in the coming election. Many of these men and the organizations which they represent stand to lose a great deal because they have had the courage to state their convictions. We think especially of Dr. Norman Vincent Peale who has come under such vicious attack because of his participation in the Citizens Committee for Religious Freedom. Then there is Dr. Daniel Poling and numerous others—pastors and leaders—who would have found it personally expedient to keep silent, but whose concern has compelled them to speak to the issues.

For this conviction and courage they have been attacked in varying degrees even by those in the household of their friends. It is no small thing to stand on the front lines of issues such as those which face the American people today and bear the brunt of the criticism and attack. Again we ask that you hold these men up in prayer.

• • FOES OF FEDERAL assistance to colleges in the field of religious studies appeared to have secured a draw decision with the U. S. Office of Education. Although it wasn't entirely to their satisfaction, it was better than losing the round.

This is the way it shapes up. The Office of Education, in announcing its approval of graduates fellowships for 1960, emphasized that no fellowships were given to theological seminaries as there had been last year. They also expressed doubt that any further grants would be made in this area because the church-state issue had been raised by some Protestant groups. NAE was one of the groups registering a protest over the grants last year.

The other side of the picture, however, is that numerous fellowships were awarded for the study of religion in private schools. Five of them were in church music with 15 more in various fields of religion. This made a total of 20 fellowships for Jewish and Protestant-oriented institutions. Catholic institutions were granted a total of 46 fellowships, with ten of them going to members of religious orders, including four priests, two Brothers and four teaching nuns.

Under the terms of these fellowships, the recipients get from $2,000 to $2,400 a year for three years while the institutions also receive up to $2,500 per year for cost of the instruction. This means the Roman Catholic Institutions could get up to $115,000 during this year. We can make some sense out of the government subsidizing the teaching of science, mathematics and languages, but can't quite stomach paying 5,000 tax dollars a year for somebody to study folklore at the University of Indiana and medieval literature at St. Louis University.

• • RELIGION IS STILL a factor to be reckoned with in Communist China, but the Red leaders are desperately trying to make it less of a factor. Reports from refugees coming out of the country tell of numerous accusations being brought against Christian leaders by the officals of the state and of

the issuance of new and more strict regulations limiting activities of the church. One report from the interior indicates that some of the country churches of that area continue to hold regular services, but the pastor is unable to take any part in the work or worship.

Another refugee tells of one pastor who had been called up for questioning again and again to force him to admit secret dealings with Americans. Refusing to yield, his final inquisition lasted for seven days straight until he dropped in death.

There seems to be a movement toward the disappearance of denominational structures and distinctions. In Peking about 65 churches have been merged into four and in Shanghai 23 churches are taking the place of 200. Property not required by the merged churches is being taken by the government.

The leading Protestant organization now appears to be the "Chinese Christian Three Self Patriotic Movement." The "Three Selfs" are self-support, self-government, and self propagation. It apparently has the purpose of being a channel through which the government can control the churches. It seems clear that both the churches and the Chinese Christians are under the heaviest pressure that they have experienced since the Communists took over.

• • Under the American flag in what could be the 51st state, a Roman Catholic political party has been organized. On the island of Puerto Rico, the new Christian Action Party figures to be an important factor in the November elections. It was formed in August with the blessing of Bishop James McManus because the hierarchy felt that the other political parties had failed to pass laws that would benefit the "spiritual life" of Puerto Ricans. The specific instance which triggered its formation was the failure of the legislature to pass a bill that would enable school children to receive one hour of religious education daily. The churchmen insisted that they would not, as adversaries asserted, give Catholic religious instruction within schools, but outside the school grounds.

Another thing which the hierarchy in Puerto Rico is unhappy about is the birth control laws. It wants them repealed. The new party already has a candidate for governor opposing Gov. Luis Munoz Maran, who is also a practicing Catholic. In the process of getting the new party recognized, parish priests appealed to Catholics to sign a petition asking for the formation

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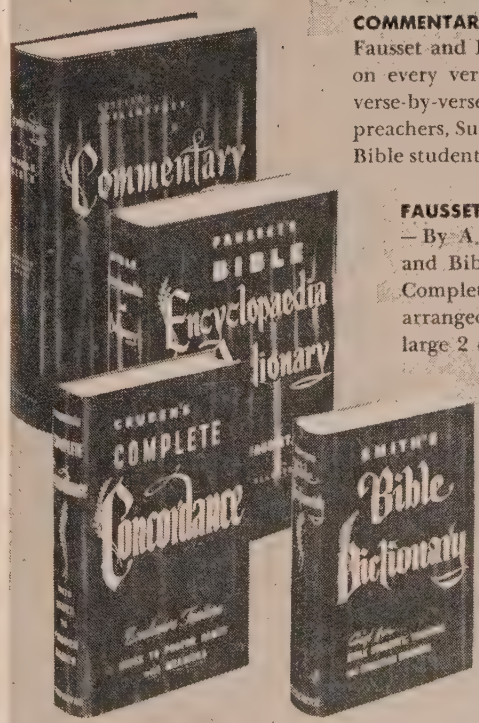

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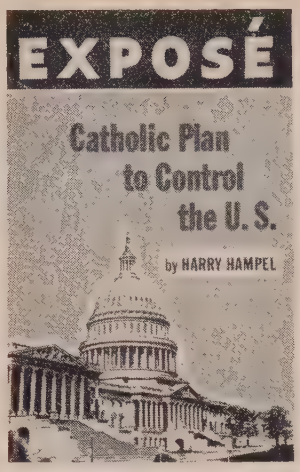

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of the party regardless of their present political affiliation. In the Monserrato Church (San Juan), Father Maximo Alvarez warned his parishioners to support the Christian Action Party because "the masons, protestants, anticlericals, and materialists are all united in opposition to the formation of the party."

Before the new party received approval, Catholics had been instructed that if the party was not approved before the general elections they should vote only for candidates who were known to be Catholics.

It seems fair to ask: *Just who is it that makes religion an issue in politics?*

• • THERE'S ANOTHER question that we'd like to ask, too. What was the purpose behind Hollywood's production of the film, *Elmer Gantry?* This adaptation of Sinclair Lewis' novel of 1927 so caricatures and distorts Protestant evangelism that it is really difficult to find a motive for its filming. Isolated incidents and sordid revelations are taken from the imagined lives and supposed performances of controversial evangelists and made to look like the norm. Elmer and Sister Sharon Falconer, a young revivalist with whom he has teamed up, move across the country, pounding the Bible, mouthing the Scriptures and shouting in a number of revival tents when they are not making love.

It is a vicious caricature of what helped bring the gospel to many parts of this country. Only by the widest stretch of the imagination could this picture be classed as "entertainment" but if this is Hollywood's idea of what entertainment is, somebody should take their movie cameras away from them until they prove themselves responsible enough to use them.

• • WHY DO RURAL FOLKS GO to church? This question was asked as part of a survey in southern Delaware County, Ohio. We've never been there, to our knowledge, but the results of the survey make it sound like almost anywhere else in the country. Pastors might be encouraged to know that 40 per cent of the people listed "spiritual enrichment" as the main reason for regular church attendance. However, fewer than 20 per cent mentioned the sermon, a specific denominational doctrine or any aspect of the service itself as reasons for attending. A distressing 25 per cent said they seldom miss because they "know the members"—scarcely a spiritual reason.

The other side of the question—Why don't rural folks go to church?—also had some interesting answers.

Thirty-four per cent said they are not "interested" and "feel no need." This seemed to say that the rural church may have failed to make its message relevant—it may not be speaking to the needs of the people. Of those questioned, 17 per cent said people would go to church if they "weren't so lazy."

• • THE INITIAL VIOLENCE in the Congo has passed and there now seems to be a tight struggle for power. At the time of this writing, the situation is extremely confused and Russia is exploiting the confusion to the last possible degree. Brief tribal and political riots indicate that there are still many problems to be dealt with.

Most mission societies withdrew the majority of their staff during the early days of the violence, leaving in some cases a few of the men to care for the properties and maintain contact with the churches. Those missionaries who were evacuated to neighboring countries generally tried to remain there with a view to re-entry. In some cases these were forced to move on in order to provide room for the continuing flow of refugees.

The problem confronting the missions now is that of re-entry. Some missionaries who were able to remain near the border are now making brief trips into their former fields. About half of the 80 Protestant medical missionaries were evacuated. but some have returned. Some rumors of missionaries being killed were circulated, but upon investigation all proved to be false. Many missionaries were threatened and had narrow escapes but very few suffered bodily harm.

• • A NEW ITEM FOR our "Some People Never Learn" department: Just a few months after NCC President Edwin T. Dahlberg went to Formosa and grandly proposed that Red China be recognized by the Western nations, a vice-president of the NCC, Dr. Ray Gibbons, goes over and makes the same proposal at—of all places—a press conference. Our report said that the "newsmen were perplexed and the missionaries embarrassed" as Gibbons presented his case of how Christian America could extend the hand of welcome to the atheistic regime of Mao Tse-tung.

It was the first time that an American church leader had called a press conference and had defended, on Free China soil, the now-famous (or infamous) "Cleveland resolution." These people have a right to their opinion about Red China, but we wish they would quit going around the world and embarrassing the rest of American Protestants by making their minority report sound like it represents American church opinion.

It doesn't and it won't!

• • OUT IN ST. LOUIS a Circuit Court has upheld the right of St. Louis University—a Jesuit institution—to buy 22 acres of land in a mid-city redevelopment area. A suit had been filed by three citizens to block the sale on the ground that it amounted to a public subsidy of a private religious institution in violation of the constitutional principle of the separation of church and state. They said that the price set for the land—$535,742—favored the university.

The judge rejected both contentions and held that to deprive the university of the privilege of purchasing the land would be an unconstitutional discrimination against it. The plaintiffs, two who were members of Public Lands for Public Uses, Inc., with one af the two also being a member of POAU, said they would file a motion for a new trial.

• • SCORES OF CHURCHES will be observing Christian Conviction Sunday and Reformation Sunday in a week-long "Stand Up and Be Counted" campaign sponsored by NAE. Protestant churches of all shades of theological opinion have agreed to use the week of October 23-30 to point up the Christian's civic responsiblity in the coming presidential election. Literally hundreds of thousands of special bulletins, inserts, pamphlets and "Stand Up and Be Counted" lapel buttons were being asked for by the churches. NAE is supplying the material either at no—or very nominal—cost.

Is your church enlisted?

• • ONE OF THE MOST effective means of propagandizing which the Roman Catholic Church has is through the advertising program sponsored by the Knights of Columbus. These ads —each discussing some point of Catholic doctrine—appear in magazines and newspapers with nationwide circulation. They offer free material to anyone mailing in a coupon.

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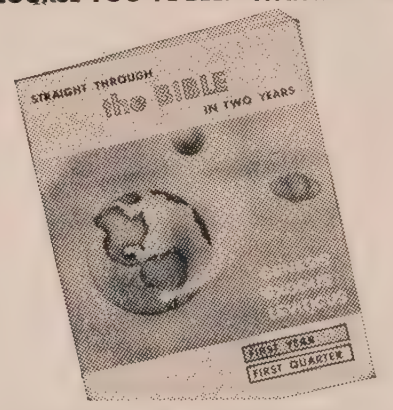

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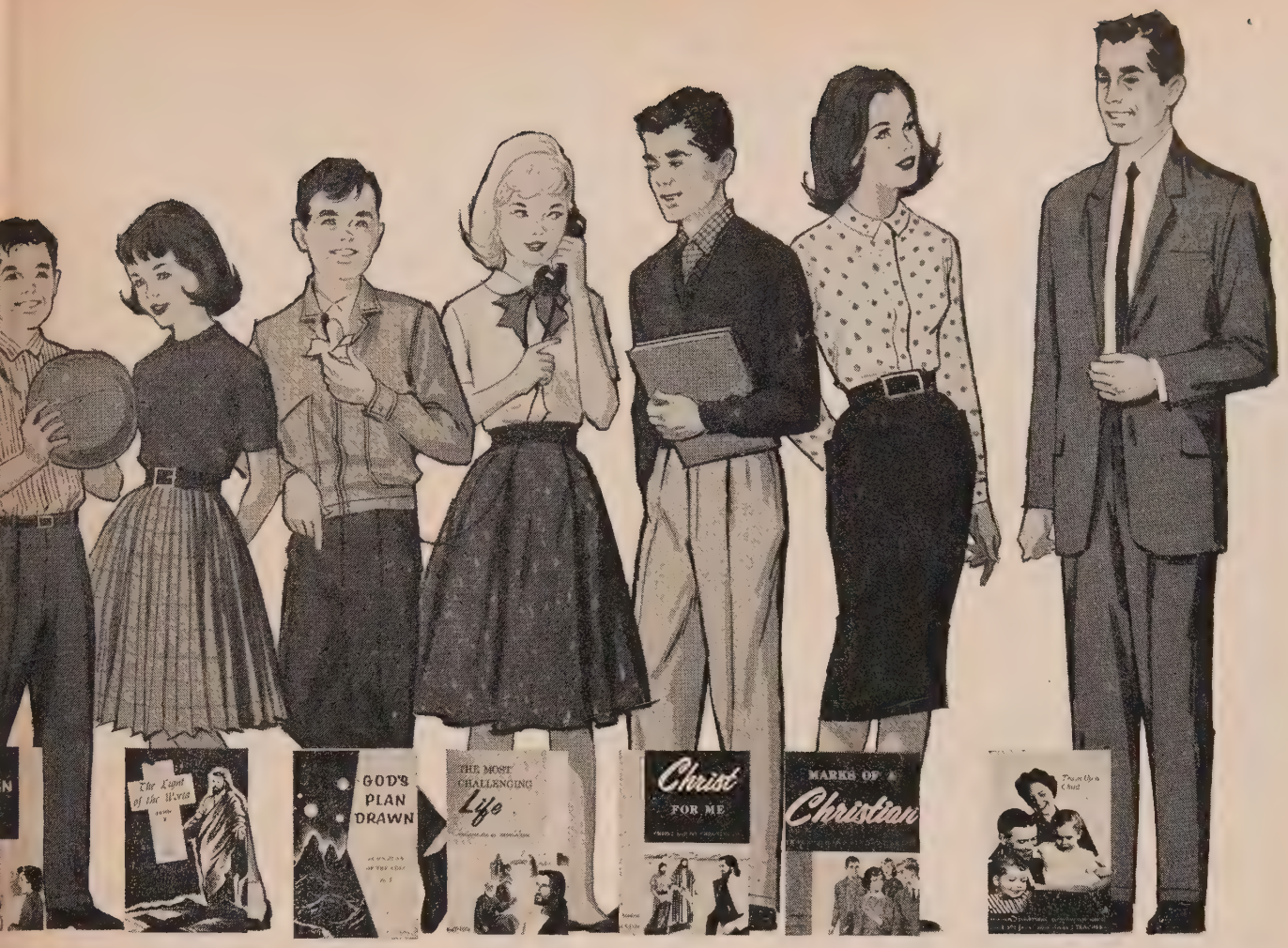

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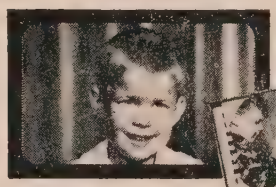

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Evangelical Newsfront

Some of the servicemen and chaplains with their families attending the NAE Servicemen's Retreat at the Alpine Inn Retreat Center, Berchtesgaden, Germany. Dr. Clyde W. Taylor, acting executive secretary of the NAE Chaplains Commission, is the tall man in left back row. Picture was taken in front of Retreat chapel.

chaplaincy

Servicemen's Retreat

BERCHTESGADEN, Germany — A retreat for servicemen, conducted under auspices of the National Association of Evangelicals, was held here August 8-12 with seventy-six retreatants and several visitors present. (See *Action* July 1960.) Fifteen different denominations and twenty-one states were represented.

The retreat was conducted by four men in various capacities within the NAE constituency. Retreat speakers were Dr. Clyde W. Taylor, who has been serving as acting executive secretary of the NAE Chaplains Commission; Rev. Mervin Russell, director of Youth and Servicemen's work of the Free Methodist Church; Dr. Robert Evans, European director of Greater Europe Mission, and Tommy Atkins, director of the Navigators' Servicemen's Center in Weisbaden, Germany.

Theme of the retreat was "The Gospel." The speakers concentrated their messages on four subjects relating to the gospel: The Authority of the Gospel: The Authority of the Gospel, God's Word; the Saviour of the Gospel, Jesus Christ; the Present Ministry of the Gospel, the Christian Witness, and the Hope of the Gospel. Study classes were taught daily by each of the guest speakers. Morning devotions were conducted each day by NAE chaplains and there were also discussion classes in which each retreatant had opportunity to ask a personal question or present a problem. Among films shown was Billy Graham's "Africa on the Bridge."

Following the sessions in Germany, similar retreats were conducted in the Far East under direction of Dr. Roy McKeown, director of Los Angeles Youth for Christ.

Newly appointed as executive secretary of the NAE Chaplains Commission is LCDR Floyd Robertson (see story on this page). Inquiries concerning the retreats and other chaplaincy activities may be addressed to him at the headquarters office: 1405 G Street N. W., Washington 5, D. C.

New Head NAE Chaplains

WASHINGTON—An enlarged program of spiritual service to military personnel is being planned by the Chaplains Commission of the National Association of Evangelicals, Dr. Clyde W. Taylor, who has been serving as acting executive secretary, has announced here.

LCDR Floyd Robertson, USN (Ret), has accepted the invitation to serve as executive secretary of the commission, Dr. Taylor stated, and is beginning his official activities early this fall. Under Robertson's direction the NAE Commission expects to include in its enlarged program: (1) Increased personal contacts with the chaplains; (2) direct contacts with evangelical servicemen; (3) encouragement of informal fellowship and study groups among evangelical servicemen; (4) preparation and distribution of literature to promote spiritual growth, and (5) increased emphasis on overseas servicemen's retreats to undergird the spiritual life of men serving under the spiritually devastating conditions in certain areas.

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public affairs

Prayer for Next President

PITTSBURGH, Pa.—A national "Prayer for the Next President" movement has been proposed by a Presbyterian minister here. The "Prayer Call" suggested by Rev. Robert W. Young and published in the Pittsburgh *Post-Gazette* urged "plentiful private prayer" from now until election day, November 8, for the man who will be the next President of the United States.

Mr. Young, pastor of North Presbyterian Church here, asked that prayers be directed to God to help keep "the Presidential campaign on a high moral and political level." He suggested that Sunday November 6 be designated as a "Day of Prayer" in all places of worship so that "the man of God's choosing may occupy the White House and be endowed with heavenly wisdom."

Speaker Offers Ford Pamphlet

SYRACUSE, N. Y.—The speaker on a Syracuse radio program, "Opinion," was besieged with telephone calls recently when he spoke on Station WFBL discussing the subject, "Would the Separation of Church and State Be Violated by a Roman Catholic President?" Rev. Ernest L. Laycock, pastor of the North Syracuse Baptist Church, answered phone queries over the air, it was reported, from 11:00 p. m. until 1:00 a. m.

Mr. Laycock had secured permission from Dr. George L. Ford, executive director of the National Association of Evangelicals, to offer over the air his pamphlet, "A Roman Catholic President: How Free From Church Control?" Many copies were reported distributed in the Syracuse area.

Mr. Peter Scott, host of "Opinion," invited a representative of the Roman Catholic Church to appear on the program to counter the opinions of Mr. Laycock. Father Shannon, director of

news in brief

HEADQUARTERS: Construction has already begun on the new $3,000,000 Assemblies of God administration building in Springfield, Mo. The four-story structure is scheduled for completion in the summer of 1961 and occupancy the following December.

POLL: A national Catholic monthly magazine reports a poll among its readers shows 68 per cent favor Kennedy for President—a sharp increase since last spring. In March, *Jubilee* magazine said 45 per cent of its readers favored Kennedy. The latest poll showed 16 per cent for Nixon with 16 per cent undecided.

ALCOHOLISM: Alcoholism has been termed a greater menace than radioactive fall-out by a University of Illinois professor. Dr. Andrew C. Icy says that dangers of fall-out are guarded against, but little is being done to protect the public from "the disastrous effects of alcoholism."

He cited the following statistics: There are now eight million known alcoholics, this number is increasing by 450,000 a year, and 20,000 persons die and 400,000 are injured annually in accidents caused by drunken drivers.

SALES: A children's devotional book, *Little Visits with God,* published by Concordia has sold 100,000 copies since it was published less than four years ago.

BRASILIA: A "Campaign of Spiritual Encouragement" was conducted after the Baptist World Alliance meeting in this modern capital city which is only a few months old but already has a dozen evangelical churches. Dr. J. Edwin Orr led the compaign assisted by William A. Dunlap who joined forces with a Brazilian college choir and toured the cities of the State of Goias.

INDIA: Plans have been finalized for the construction of a permanent headquarters building for the Evangelical Fellowship of India. Construction is expected to begin in 1961 if adequate funds have been raised by that time. The plans call for a three-story building with a foundation capable of supporting an additional three floors when needed. EFI already has a beautiful downtown location on which to build.

CONGO: Fate of many of the Congo's 109 secondary schools hangs in the balance since most are without adequate teaching personnel. The staff problem is acute since the evacuation of the overwhelming majority of the white high school teachers.

WITNESS FILM: A new film, *The Witness to Roman Catholics,* has been released by Pro-Ca Information Center of Philadelphia. This is the third release by Dr. J. A. Fernandez, a converted Roman Catholic priest. The film portrays the mistakes to be avoided and the points to be emphasized by Protestants witnessing to Roman Catholics.

RUSSIA: A "real revival of baptism" on collective farms in Central Russia has been complained about in *The Communist,* Moscow paper of the Communist Party, following a survey to see whether or not the rural population around Moscow was acting "progressively."

Most children born during and since World War II have received Christian baptism, even when their parents had not been baptized. The party paper says grandmothers have a "bad influence" in rural families because they refuse to mind children who have not been baptized.

NEW FILM: Gospel Films has just completed a survey of mission and church leaders in Africa to determine the feasibility of producing a full-length film utilizing a native cast with scenes laid mostly in Africa. It would be similar in scope to the Gospel Films production, "Something to Die For," filmed last year in Singapore, now receiving wide acclaim from Asian audiences.

GAINS: Total Christian constituency of Formosa's ten-and-a-half million people rose from 3.3 per cent in 1957 to 4.5 per cent in 1960. The increase is exactly the same percentage by which the total population rose. Protestant baptized membership gained 39 per cent from 97,909 in 1957 to 136,250 this year, the Taiwan Christian Yearbook reported. Roman Catholics gained 100 per cent, jumping from 81,712 three years ago to 163,453.

BIBLE READING: To encourage regular Bible reading, the American Bible Society has published a list of suggested readings for every day in 1961. Similar lists prepared for previous years have been used by over a million people. Single copies of the daily Bible reading schedule are free; in quantity, the price is 60 cents a hundred. Write American Bible Society, 450 Park Ave., New York 22, N. Y.

ENROLMENT: College and university enrolment is expected to pass the three-and-a-half million mark this fall and will reach six million by 1970, a college official has told the staff council of Inter-Varsity Christian Fellowship. Dr. Edward G. Groesbeck, registrar of the University of Michigan, said the "flood tide" of students represents a greater challenge than ever before to Christian groups working with students.

REVIVAL: Preparations for Baptist Jubilee revivals in Cuba have already begun with four evangelism clinics held in September. The revivals will be held in the Havana province in November and in February in the other three provinces.

KOREA: South Korea's new prime minister, who under the constitution controls most of the political power in the country, is a Roman Catholic. John Chang, elected in August, is a former ambassador to the United States. The new president, who is titular head of the Korean government, is Posun Yun, an active Presbyterian.

CRUSADE AIMS: World Literature Crusade aims to have Every Home Crusades in action in the following fifteen countries of Europe by December of this year: Austria, Belgium, France, Holland, Denmark, Italy, Finland, Portugal, Greece, Iceland, Luxembourg, Norway, Sweden, Switzerland, and Ireland. Systematic house to house distribution of gospel messages has already been started in seven of these countries.

POWER: Permit has been granted by the Korean government for the increase of power at Radio Station HLKX in Inchon to 50,000 watts. Application had been filed a year ago. This increase makes it possible to reach many more thousands with the gospel.

TOKYO: Dr. Oswald J. Smith, missionary pastor of The Peoples Church, Toronto, has been invited by the Evangelical Churches of Tokyo to hold a city-wide campaign during October. Meetings will be held in a central auditorium seating 2,000 people. Dr. Smith was there last year and interest has been so great that he was invited to return.

COMMUNITY: A special conference on evangelical press and community relations will be held Saturday, October 15, at Kansas City, Kansas. It is sponsored by NAE and pastors of the greater Kansas City area and sessions will be held at the Youth for Christ building.

REFUSED: The Baptist church of Seville, Spain, closed since Nov. 10, 1958, has been refused permission to reopen. The reason: Another Baptist group already serves the city—which has almost half-a-million people.

CENSUS: It probably will come as no surprise, but . . . the United States has fewer clergymen than it has bartenders! The bartenders number 193,467 while clergymen number 167,471, according to the Census Bureau.

CONSTRUCTION: More figures from the Census Bureau. For the first time in history, church construction in the U.S. has exceeded $90 million in a single month, the bureau revealed. The record was reached during August when the total hit $94 million. Total for the first eight months was $659 million.

radio and television relations for the Roman Catholic Church in Syracuse, refused to send a representative, but issued a statement outlining the functions of the church as "to teach, to rule, to sanctify." Telephone calls poured into the station and opinions were expressed on both sides of the issue.

"Vote with Caution"

NEWBERG, Ore. — Separation of church and state was strongly upheld at the sixty-eighth annual session of the Oregon Yearly Meeting of Friends convened here recently.

Included in a letter sent to the floor of the formal business session by the Oregon Yearly meeting on Ministry and Oversight was this reminder: "Our freedom was purchased at the price of great personal sacrifices in the early days of our church."

The session authorized a statement to be sent to all the Friends churches urging members to vote with caution and to consider prayerfully the possibilities of permitting to come to power any national leadership which might be a part of a religious system inconsistent with our national and religious liberties.

The statement further declared: "Every member should become fully aware of the issues at stake and sincerely seek the leading of the Holy Spirit in the exercise of his franchise this fall."

"Pulpit Politicking" Hit

RALEIGH, N. C.—"Pulpit Politicking" has been criticized by North Carolina's Governor Luther H. Hodges. He praised Evangelist Billy Graham for saying that he will "vote his conscience" on the religious issue in the Presidential race.

Ministers should vote in the privacy of the voting booth and not preach about the religious issue in the campaign, Governor Hodges maintained. He said that "Dr. Graham is about the finest authority I know." Admitting that the religious question will be a major issue in the Presidential election in North Carolina, the Governor declared that "prejudices are the greatest menace facing the world today."

According to reports, less than one per cent of North Carolina's more than 4,000,000 population is Catholic.

Assemblies Protest RC President

SPRINGFIELD, Mo.—Election of a Roman Catholic as President of the United States was unanimously opposed in a resolution adopted here by the General Presbytery, largest and most representative policy board of the Assemblies of God.

Speaking for the denomination—a conservative, evangelical church with approximately one million constituents in the United States—the board disclaimed "religious bias," but charged the Roman Catholic Church with bigotry "as reflected in its position of infallibility of its leadership."

In an article in *The Pentecostal Evangel,* official voice of the denomination, entitled "A Protest Against Electing a Roman Catholic President," Rev. Thomas F. Zimmerman, general superintendent, traced the historic conflict between Roman Catholics and Protestants. "We are not religious bigots," he declared, "but we must stand and be counted against any ideology which would undermine our God-given program at home and abroad." The church leader, who is also president of the National Association of Evangelicals with its service constituency of ten million, listed powers of the President of the United States and stated that he is "the most powerful individual in the world." "So strong is the influence of the President of the United States," he stated, "that he could begin a major tide in the direction of a Roman Catholic controlled and directed America."

Church of God and Presidency

CLEVELAND, Tenn.—The Church of God, it was reported at its headquarters here, has adopted a resolution placing it on record as questioning the fitness of a Roman Catholic to be President of the United States.

"We honestly doubt," officials of the organization stated, "that a Roman Catholic President could or would fully resist the pressures of ecclesiastical hierarchy." The resolution contended that the Catholic Church "has always exhibited a political-religious nature, clearly maintaining a position of Church over State with absolute papal authority over both."

Rev. James S. Cross, the denomination's general overseer, declared: "We are not politicking; we are not telling you whom to vote for or not to vote for."

The Cleveland Church of God reports a world membership of 325,000 with more than 163,000 in the United States.

Seminar on Church Extension

WHEATON, Ill.—A seminar on church planning will be held November 15 in the Cleveland (Ohio) area, according to announcement made here by Dr. Neil Winegarden, chairman of the Church Extension Committee of the National Association of Evangelicals. This committee is an arm of the NAE Commission on Evangelism and Church Extension of which Dr. Luther Grubb is chairman.

Participants in the seminar, Dr. Winegarden indicates, will include Dr. George L. Ford, NAE's executive director; Mr. Joseph Kimbel of Church Enterprises, Inc., South Bend, Ind., and Mr. Robert Hoover, professor of Community Planning in Wayne University, Detroit.

Arrangements for the seminar are in charge of the local NAE committee in Cleveland with Rev. Donald Thomas, 4127 East 1114 Street, Cleveland, as chairman.

Church-State Resolution

PITTSBURGH, Pa.—During the thirty-third annual convention of the Christian Church of North America held here September 2-5, the following resolution was unanimously approved:

"Let it be known to all that the Christian Church of North America firmly opposes the election of a Roman Catholic to the Presidency or Vice Presidency of the U. S. A. on the grounds that we dogmatically uphold the fundamental principles of the Separation of Church and State, and because history unquestionably proves that in those countries where the Roman Catholic Church dominates it has managed to become the State religion and has pitifully acted with cruel intolerance to all other religious faiths and movements."

Final address of the convention sessions was delivered by Dr. George L. Ford, executive director of the National Association of Evangelicals, in which he spoke on the threats of Communism and the necessity for an offensive battle by the Church. Tony Fontaine, recently converted radio and television artist, provided the music.

The Christian Church of North America, of which Alfred Palma is general secretary, is a fundamental, evangelical religious movement in the United States, affiliated with the National Association of Evangelicals.

NCC Man Kennedy's Assistant

WASHINGTON—Democratic Presidential candidate John F. Kennedy has announced the appointment of a high-ranking National Council of Churches official as his special assistant for community relations. Mr. James W. Wine has resigned as associate general secretary for interpretation in the NCC in order to accept the post. Formerly special circuit judge of the Kentucky Court of Appeals, Mr. Wine is an elder in the United Presbyterian Church in the USA.

Mr. Kennedy stated that Mr. Wine will head a special section of the campaign headquarters which will answer questions concerning his membership in the Roman Catholic Church and his statements on Church-State matters, as well as other similar issues.

Crime at All-time High

WASHINGTON—The Federal Bureau of Investigation has reported here that crime in the United States during the first six months of 1960 has increased nine per cent to reach an all-time high.

The greatest increase was seen in robberies—thirteen per cent over the year 1959; murders—six per cent; forcible rapes—five; grand larcenies—eight; auto thefts—five, and aggravated assaults—four. A total of 462,000 offenses involving theft of property was reported to police in the first six months of this year, the FBI reported, an increase of almost 40,000 over the same period a year ago. Property loss to thieves, burglars, and robbers in the six-month period totaled $134,000.

Free Bus Service Cancelled

LISBON, N. Dak.—The practice of providing free bus transportation for parochial school pupils has been discontinued here by the Lisbon special school district board. Mr. M. C. Olson, superintendent of the district, said the decision was based on opinions of North Dakota attorney general Leslie R. Burgum and Ransom County state's attorney Lowel Tjon that the practice was illegal.

The Lisbon Ministerial Association had complained to the attorney general that this practice violated state and federal constitutions and had engaged legal counsel in case it was needed to institute action.

Families have been advised, Mr. Olson stated, that they will have to

provide their own transportation to the parochial school. He said it is expected that about half the parochial children will now enroll in the public schools.

youth

YFCI Head Tours World

WHEATON, Ill.—Dr. Ted W. Engstrom, president of Youth for Christ International with headquarters here, is on a seven-week trip around the world. Accompanied by Mr. Sam Bender, a member of the YFCI board of directors, Dr. Engstrom is ministering in national conferences of Youth for Christ leaders and staff workers in Australia, New Zealand and Singapore.

In addition to surveying the needs of personnel in many of the forty-five countries where Youth for Christ operates, Dr. Engstrom will speak in several meetings in Hong Kong, Malaya and Hawaii. He and Mr. Bender plan to conduct a youth conference in the tiny Asian nation of Laos. Also they will initiate plans in Jerusalem for the YFC Teen Convention to be held there in 1964.

Foursquare Youth Conference

LOS ANGELES—A national youth-planning conference sponsored by the International Church of the Foursquare Gospel was held September 27-29 at the YMCA camp grounds, Estes Park, Colo., reported Dr. Vincent R. Bird, director of the denomination's youth and Christian education department, from the headquarters here. Discussion sessions during the three-day event covered organization, programming, promotion, missions, camping, leadership training, publications and rallies keyed for youth.

Attendance, according to Dr. Bird, was expected to exceed 200 and included nearly ninety divisional youth directors of the denomination, officers of church youth groups, pastors and laymen interested in youth projects.

Among officials of the Foursquare Gospel Church who participated in the conference were Dr. Rolf K. McPherson, president; Dr. Howard P. Courtney, vice president, and Mrs. Courtney; Dr. Harold Chalfant, missionary representative, and nine district supervisors.

press

Kregel New CBA President

CHICAGO—Some 1700 book dealers, exhibitors and guests were present here at Hotel Sherman for the recent convention of Christian Booksellers, Executive Secretary William Moore reported. Delegates registered from the United States, Canada, Australia, Lebanon, Hong Kong, Formosa, Panama and Uruguay.

Elected president of CBA for the coming year was Robert Kregel of Kregel's Bookstore, Grand Rapids, Mich., succeeding Lugene White of Wheaton (Ill.) College Bookstore. Other new officers are: First vice president, Robert Hawkins of Better Book and Bible House, Portland, Ore.; second vice president, Clair Hoffman of Christian Life Bookstore, Elizabethtown, Pa.; secretary, Floyd Miles of Christian Literature Sales, Pontiac, Mich., and treasurer, Alvin Regier, Bible Book Center, Gary, Ind.

Guest speakers at the convention included newscaster Paul Harvey, Dr. Cameron Townsend of Wycliffe Translators, Dr. Oswald C. J. Hoffman of The Lutheran Hour and former president Lugene White.

New Lutheran Film Produced

HAMBURG, Germany — A full-length motion picture depicting the pressures of Communism on East German Christians is planned for release this fall by the same Lutheran groups that issued "Martin Luther," the National Lutheran Council has reported. Robert E. A. Lee, executive secretary of Lutheran Film Associates, stated that filming has now been completed and final editing, musical composition and scoring is underway here.

The motion picture, titled "In My Father's House," has been made in both English and German versions, Mr. Lee reported. Most of the action has been filmed in the small West German city of Moelln and other settings are in Hamburg and Berlin.

Dr. Oswald Hoffman, speaker for "The Lutheran Hour" and public relations director for the Missouri Synod, assisted in pre-filming script revisions in Germany.

Forty-five professional actors have been employed in producing the film, Mr. Lee said, with talent drawn from Germany, Austria, Switzerland and Italy.

New Scripture Press Courses

WHEATON, Ill. — Scripture Press Foundation, which has its headquarters here, has announced the first new projects of its second quarter century. The new products are materials for Beginner and Junior worship services on Sunday mornings and Training Hour materials for Sunday evening youth and adult groups. Both courses were released recently and are available for the October quarter.

In making announcement of the new courses, Dr. and Mrs. Victor E. Cory—president and editor-in-chief, respectively said: "We at Scripture Press feel that these two projects are as important as any two of the many the Lord has helped us launch in twenty-six years. Years of research and thorough testing have gone into each course. The Training Hour will help provide trained Christian leaders. The church-time series meets a crying need for adequate material for children ages four to eleven in their morning worship services."

radio-tv

WABC Adopts New Policy

NEW YORK, N. Y.—A new policy regarding sustained time religious broadcasting has been worked out by radio station WABC and a committee from National Religious Broadcasters. On the NRB committee were Dr. Eugene R. Bertermann, Rev. Thomas F. Zimmerman, and Dr. Theodore Elsner.

The new policy gives to the National Association of Evangelicals twenty minutes of sustained time as part of a religious composite which will also provide time to the National Council of Churches, Roman Catholics, and Jews. The programs will be aired weekly from 11 o'clock Sunday night to 12:30 a. m. Monday. The NAE segment will come from midnight to 12:20 a. m.

The first speaker on the new program was Dr. Stephen Olford, pastor of Calvary Baptist Church. On the committee to arrange for other speakers is Rev. G. Harold Hill, chairman of the NAE Eastern regional board; Rev. Thomas Tepley, and David McIntyre.

The NRB committee emphasized that its acceptance of the sustaining time did not relieve the station of

Mrs. Bernice T. Cory, editor-in-chief of Scripture Press (*seated*) examines copies of the new Beginner and Junior church-time materials issued for the fall quarter. Her associates in producing the courses are (*left to right*): Lloyd Cory, Julia Gorman, Mary E. LeBar and Lois E. LeBar. New Training Hour materials are also available.

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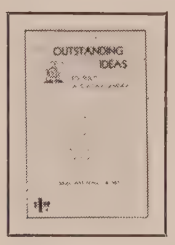

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what they considered to be its responsibility to make time available for sponsored religious broadcasts.

TIFC Airs OAS Conference

SAN JOSE, Costa Rica—All open sessions of the recently-concluded foreign ministers' conference of the Organization of American States (OAS) were broadcast live over Gospel Radio Station TIFC here, Program Director Bill Burchett has announced. "We praise God for this privilege," Burchett said. "I am sure it has increased our listening audience."

Listeners to TIFC's Spanish-speaking short-wave programs in seven nations reported excellent reception. The Chilean ambassador in Costa Rica visited the TIFC offices and thanked station personnel for their cooperation. He said he had received many cablegrams indicating that TIFC is the only Costa Rican station which could be heard in his country.

TIFC, operated jointly by the Latin America Mission and Costa Rican National Christians, was launched in 1948—its principal purpose "to bring the light of the Gospel of Christ to those who are lost in heathen darkness."

Phil Kerr's Career Ended

GLENDALE, Calif. — Pianist-composer Phil Kerr died recently in Southern California following several months' illness with a heart ailment.

The well-known song writer and musician had written hundreds of gospel songs and conducted a musical ministry in churches, at Youth for Christ rallies and other meetings and over the radio. For more than fifteen years he headed the "Monday Musicals," which weekly featured Christian vocalists ond instrumentalists in Pasadena (Calif.) Civic Auditorium.

During Mr. Kerr's illness the First Church of the Open Door, Des Moines, Iowa, where Rev. Frank Smith is minister, planned a "Phil Kerr Night." The choir and quartets, soloists and trios sang Phil Kerr's songs including "I'm His to Command." An offering was sent to the musician.

New Network Formed

LOS ANGELES—Representatives of eight Christian radio stations met here recently and took initial steps to incorporate under the name of Western Inspirational Network. Present at the meeting were executives of KBBI, Los Angeles; KCFA, Spokane, Wash.; KEAR, San Francisco; KEBR, Sacramento; KGDN and KGFM, Seattle; KGVW, Belgrade, Mont., and KHOF, Los Angeles. Also a member but not represented was KWIL, Albany, Ore.

Officers of the newly formed network are: President—Dick Palmquist of KEAR, San Francisco; vice president—Larry Gordon of KWIL, Albany, Ore.; secretary—Jean Carpenter of KHOF, Los Angeles, and treasurer—Bob Ball of KGDN and KGFM, Seattle.

The radio executives met in discussion groups, panels and workshops to formulate policy for the new group. They also drafted and adopted a constitution, explored the possibility of program exchanges, discussed administrative problems, and made trips to several major recording studios specializing in religious music.

The next regular meeting of Western Inspiratioinal Network will be held in Los Angeles in February 1961.

May Broadcast to Russia

NOME, Alaska—Religious radio programs in Russian may be beamed from here to the Soviet Union. At least the plan is being considered by Station KICY, the 5,000-watt "Voice of the Arctic," sponsored here by the Evangelical Covenant Church of America.

Mr. Art Zylstra, manager of KICY which began operations last Easter, said it has done no broadcasting in Russian as yet but has broadcast in some Eskimo dialects that are understood in Russia. Mr. Zylstra said the station—westernmost in Alaska and closest in the U. S. to Soviet territory—broadcasts one hour daily in Eskimo, "mostly religious programs with some news." It also makes tape recordings of some programs for use in outlying areas.

KICY is the only radio station, Mr. Zylstra stated, within a radius of 500 miles—the nearest stations being at Fairbanks and Anchorage. It is owned and operated by the Arctic Broadcasting Association, a subsidiary corporation of the Covenant Church.

New 100,000 Watt Transmitter

MONTECARLO, Monaco — Trans World Radio, according to announcement by its president Paul E. Freed, has installed a new 100,000 watt Thomson-Houston transmitter here which will beam the Christian message in twenty-eight languages to the countries of Eastern and Western Europe, the Middle East, North Africa and behind the Iron Curtain. The new transmitter has been in construction in Paris at the Thomson-Houston factory for two and a half years.

The radio structure which houses the new transmitter was built, Dr. Freed said, by Adolph Hitler during the German occupation of Monaco and was used to spread Nazi propaganda around the world by radio.

Trans World Radio, under the name Voice of Tangier, has operated from Tangier, Morocco since 1954. In December last year the government of Morocco prohibited all non-governmental stations from broadcasting from that country.

evangelism

Paul Smith in South Africa

TORONTO — Evangelist Paul B. Smith, pastor of The Peoples Church here, has been holding campaigns among the three million white people of South Africa. He included the following statement in a recent report:

"I have just pronounced the benediction on the greatest single meeting of my ministry. I have never seen anything quite like it. When we started four days ago the great Dutch Reformed Church in Capetown was only half full. Last night it was full and tonight it was packed beyond capacity."

Dr. Smith went on to tell that when he gave an invitation for volunteers for the mission field some 500 young people crowded into the counseling room where over fifty workers talked with them.

The evangelist spoke to some 1,700 students in Stellenbosch University which is said to have trained most of

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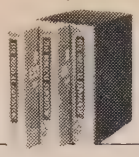

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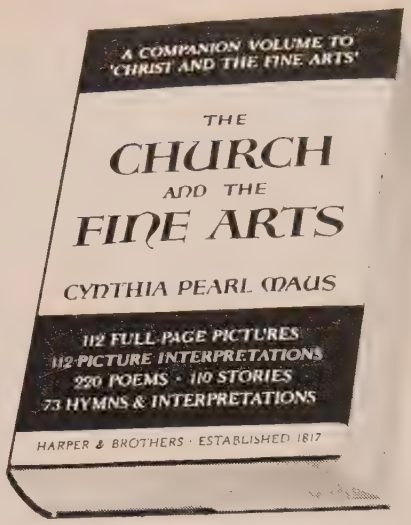

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the great leaders of South Africa, and he said, "They came of their own free will."

"I trust the Christians at home everywhere," Dr. Smith said, "will pray for a mighty movement of the Spirit of God as I minister in South Africa."

Graham Threatened with Arrest

BERLIN, Germany—Evangelist Billy Graham was threatened with arrest if he entered the Communist sector here to hold a meeting. The threat was made by the deputy mayor of East Berlin after the local committees here sought to hold one service in East Berlin.

Mayor Waldemar Schmidt of East Berlin said he refused Graham entry permission because "hysterical mass psychosis is not desired in socialist countries" and because "the wandering preacher, as a tool of the West, inserts political utterances in his mass meetings."

The evangelist was scheduled to speak nightly in West Berlin from September 26 to October 2 and also to hold meetings in Essen and Hamburg. Immediately following his return to the States he will be speaking October 7-9 to Spanish-speaking people of New York City in Madison Square Garden.

assemblies

Workshop Outlines Available

CINCINNATI, Ohio — Workshop leaders' outlines used during the National Christian Education Convention in Columbus this summer are now available here from The Standard Publishing Company in a 176-page Christian Education Handbook, according to announcement by Mr. Leonard G. Wymore, executive secretary of the convention. Christian Education workshops, Mr. Wymore said, were held on 160 subjects relating to every department and every approach to teaching.

The National Christian Education Convention, which serves Christian Churches or Churches of Christ, met in joint session with the North American Christian Convention. Registrations from thirty-eight states and Canada numbered 4,480—acclaimed by leaders as the best convention in the thirty-three year history of the NACC. Keynote address was delivered by Mr. Edwin G. Crouch, attorney from Columbus, Ind., and NACC president, on the subject, "Jesus Christ Is Lord of All."

Mr. Robert O. Weaver, minister of First Christian Church, East Point, Ga., was elected to serve as president of the 1961 North American Christian Convention which will meet in Wichita, Kans., April 19-23.

denominations

New FM Publishing Offices

WINONA LAKE, Ind.—For the first time in the history of the Free Methodist Publishing House here it will not be sharing office space with the church departmental office. Ground has been broken for a new publishing house office building located adjacent to the present headquarters building and publishing plant of the Free Methodist denomination.

Bishop Leslie R. Marston, president of the board of directors of the publishing house, together with Bishops C. V. Fairbairn, J. P. Taylor and W. S. Kendall and members of the board of directors, shared in the groundbreaking ceremonies. Mr. Roy S. Harrington, chairman of the publishing house committee, spoke briefly and turned the first spadeful of sod.

Present manager of the publishing house is Dr. Lloyd H. Knox who came to this position in 1953.

Assemblies Heads Tour Missions

SPRINGFIELD, Mo.—Four officials of the Assemblies of God, which has its headquarters here, are making an extensive tour of the denomination's missions work in Latin America this fall, according to announcement by Rev. Thomas F. Zimmerman, general superintendent.

Making the tour are Rev. Charles H. W. Scott and Rev. J. Philip Hogan, assistant general superintendents; Rev. Kermit Reneau, an executive presbyter and superintendent of the South Texas church of the Assemblies, and Rev. Melvin Hodges, field secretary for foreign missions in Latin America.

The tour is said by Mr. Zimmerman to be a part of an information program planned by executives of the Assemblies to acquaint officers with the foreign work of the denomination.

Augsburg Publishing Expansion

MINNEAPOLIS — An editorial expansion program has been launched by the Augsburg Publishing House here. Augsburg's general manager, Randolph E. Haugan, said the expansion coincided with the consolidation of the publishing houses of the three Lutheran denominations which last spring merged to form The American Lutheran Church with a membership of 2,258,000.

Dr. O. G. Malmin of Minneapolis will serve as editor-in-chief of the new editorial division, Mr. Haugan said, when TALC will begin to function officially January 1. The division is to have seven departments — education periodicals, education curriculum, books, music, manuscript, special writers and *The Lutheran Standard*, official publication of TALC. Dr. Edward W. Schramm will edit the new periodical.

Congregationalists Add Churches

NORTH COLLINS, N. Y.—Eight new churches were received into membership when the Conservative Congregational Conference met here recently for its thirteenth annual session. The gathering was held in the new building of First Congregational Church where Rev. Roger Shafer is pastor.

The conference, which now has more than 4,700 members, named its executive secretary, Rev. Robert Dempsey of Carlisle, Mass., to serve as its first representative on the Board of Administration of the National Association of Evangelicals of which it is a member. Dr. Stephen W. Paine, past NAE president, brought greetings from the Association. Dr. J. Marcellus Kik, a former associate editor of *Christianity Today*, brought the conference message.

The next annual meeting of the Conference is to be held at the Carlisle Congregational Church, Carlisle, Mass., September 27-29, 1961.

New Laymen's Group

DES MOINES, Iowa—A new laymen's group called "Men of Vision" has been organized by the Open Bible Standard Churches, it was announced at the denomination's headquarters here. Constitution and by-laws were ratified and Calvin Loper of Des Moines was elected president.

About thirty-five "Men of Vision" chapters have been organized in local churches and a national paper, *The Visionaire,* has been launched.

Rev. R. Bryant Mitchell, general chairman of the Open Bible Standard Churches, addressing the group at a recent conference, said: "The pastor and laymen working hand in hand are the only successful team. Men inside the church should work together to reach men outside the church. The layman is to work by the pastor's side, recognizing the pastor's divine leadership in the church."

One of the projects for "Men of Vision" this year is to be a quarterly call for $5.00 from each layman to help finance pioneer churches.

inter-church

ABS Record Distribution

NEW YORK CITY—The American Bible Society, which this year is observing the 125th anniversary of its work for the blind, has reported record breaking distribution of Scriptures to both the sighted and the sightless. According to its annual report, the society distributed 17,650,917 volumes of Scriptures throughout the world during 1959. Distribution for the blind included Scriptures in Braille, other embossed printing systems and Talking Book records, totaling 73,194 for the year—another record.

Embossed books were sent during the year to the blind in fifteen different languages—English, French, German, Spanish, Portuguese, Arabic, Greek, Hebrew, Armenian, Italian, Chinese, Turkish, Korean, Japanese and Hausa (used in Nigeria). Three tons of Braille paper were sent to Korea for the printing of embossed Scriptures there, and a new printing of the English Braille Concordance was made to meet the needs of blind ministers, church school teachers, students and librarians.

RIAL Annual Campaign

NEW YORK CITY—Regular attendance at worship services by all Americans will be urged throughout the country in November during the twelfth annual Religion in American Life campaign. This is a voluntary effort, RIAL officials indicate, of American business, advertising, churches and synagogues to emphasize the importance of religion in national, community, family and personal life. Campaigns are held annually in American communities under local sponsorship.

To aid in the campaign, RIAL's public relations department has announced, more than $8,000,000 worth of time and space will be contributed for RIAL

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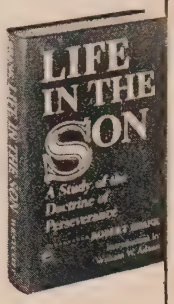
An inquiry into "eternal security"

LIFE IN THE SON

by ROBERT SHANK



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IMC May Integrate with WCC

ST. ANDREWS, Scotland—It was reported here during the recent meeting of the Central Committee of the World Council of Churches that the administrative committee of the International Missionary Council had unanimously adopted the plan for integration with WCC. It was also reported that twenty-four IMC councils had indicated approval of the integration proposals, six were considering the matter, and five had not responded.

Bishop Lesslie Newbigin of Scotland, general secretary of the IMC, said: "We have reason to believe that it is virtually certain the plan will go through."

Eighty-three WCC member churches were reported to have approved the plan and five reported against it.

missions

Congress on World Missions

CHICAGO—"Facing the Unfinished Task" is the challenge with which the Interdenominational Foreign Missions Association of North America expects to confront Christians at the Congress on World Missions scheduled for Moody Church here December 4-11.

An especial appeal for missionary recruits will be issued to young people on Saturday evening, December 10, at a great Youth Rally under the leadership of Jack Wyrtzen.

The Congress on World Missions, IFMA officials state, aims to reach pastors and Christian educators in particular that they may be helped in doing their part to carry out the Great Commission of the Church. The "bottle neck," they claim, seems to be a lack of sufficient recruits "to finish the task of countering inroads of godless Communism, idolatrous Romanism, militant Islam and other religions which bring no spiritual hope."

Speakers for the Congress include top mission leaders from the United States and Canada and a number of countries overseas.

New Convention Department

PASADENA, Calif.—A new convention department to provide materials for missionary conventions, Bible conferences and Sunday School rallies has been opened here by World Vision, Inc. In addition to free display booths, materials such as flannelgraphs, missionary stories and other teaching aids are being made available to pastors, Sunday School superintendents, teachers and other Christian leaders for promoting missions in their churches.

Director of the new department is Mr. Ken Stroman, who has served World Vision as staff artist. Materials

and booths are being presented in sixteen large-scale conventions and conferences during the summer and fall.

Missionaries to Language School

ATLANTA, Ga.—The first missionaries of the Southern Baptist Home Mission Board to be sent to language school are beginning their studies this fall, Glendon McCullough, personnel secretary of the board, announced here.

"This is being done on a trial basis," said Mr. McCullough. Mr. and Mrs. Wendall C. Parker, who have served one term working with English-speaking people in the Panama Canal Zone, will study Spanish at the language school in Costa Rica. After three terms of study they will be reassigned to Spanish mission work.

The board is also trying the private tutor plan, Mr. McCullough stated, and will decide which is the better procedure. "The demand for Spanish missionaries is so great," he said, "that we must train more Anglos. We can't begin to meet the need with those who already know the language."

Dr. Narramore in Alaska

PASADENA, Calif.—Dr. Clyde M. Naramore, Christian psychologist here, spent some time the past summer in speaking engagements in Alaska.

"Anchorage reminded me of any western U. S. town," Dr. Narramore said. "It has a population of 80,000 and the people have a friendly pioneer spirit. The gospel is being preached in many of the churches and a city-wide youth work conducted by Rev. Lloyd Mattson is comparable to almost any such work we have across the nation."

Dr. Narramore held an all day seminar for pastors and other Christian leaders on Christian counseling, spoke at a Christian Business Men's Committee banquet, at a city-wide youth meeting and on a television program. Missionaries, he said, came from 150 miles around to attend.

"Spiritual Birthday" Gift

LOS ANGELES — Celebrating his fifth "spiritual birthday," Harry Hudson paid for all the meat eaten at noon one day recently by hundreds of Skid Row homeless at the Union Rescue Mission here.

A former Skid Row unfortunate himself, Hudson accepted Christ at the Mission five years ago. "That's when I became born again and my life changed," he said, "so each year I observe my spiritual birthday by helping the fellows in some way at the old mission."

Formerly an alcoholic, Hudson is reported to be an abstainer, a church worker and one of the Union Rescue Mission's most enthusiastic boosters.

Wycliffe Headquarters Moved

SANTA ANA, Calif.—Wycliffe Bible Translators have moved their headquarters here with a mailing address at Box 1960, officials have announced. Plans are currently being made for a new and permanent location for the headquarters staff.

Celebrating their twenty-fifth anniversary this year, Wycliffe Bible Translators are now reported to number 1,000 men and women who are translating the Scriptures into the last 2,000 languages and dialects of the world. Wycliffe missionaries are

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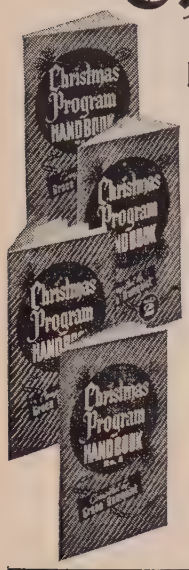

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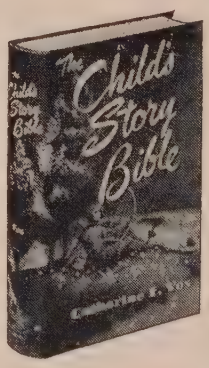

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Film Production Trip

BURBANK, Calif.—Cathedral Films, a non-profit religious organization here, has announced that it plans a motion picture production trip around the world in the spring and early summer of 1961. The trip is expected to make it possible for a number of missionary agencies to have pictures produced, sharing the transportation costs.

Mr. Jan Sadlo, who has produced motion pictures for a large number of foreign mission boards, will be in charge of the trip. Information may be secured from Rev. Don Bauter, 471 Whitehall Drive, Columbus 13, Ohio.

education

1961 Tours Planned

WHEATON, Ill.—Four tours abroad and one in the United States are to be conducted by Wheaton Tours during 1961 under supervision of Dr. Joseph Free, it has been announced here. Dr. Free when not on tour is professor of archeology at Wheaton College.

Sailing from New York on February 25, 1961, the annual Spring Bible Lands cruise will visit Italy, Egypt, Lebanon, Syria, Jordan, Israel and Greece. During the time in the Bible lands, ten days are to be spent in and around Jerusalem with trips to significant historical and biblical sites in the Holy Land.

Scandinavia will be included on the Summer Bible Lands cruise leaving New York in July, with visits to the principal countries of Europe including London and the Shakespeare country.

A South American tour will be offered during latter July and August, including stops at evangelical Christian mission works and Radio Station HCJB.

The United States itinerary in July includes the Grand Canyon, California, Yosemite, the Canadian Rockies, Lake Louise and Banff.

"The Pacific Story" Presented

LONG BEACH, Calif.—Professor G. B. Gordon, director of Seminary Development at Pacific Bible Seminary here, and the "King's Krew," a musical quintet, presented the gospel of Christ and the cause of Christian education this summer in a program called "The Pacific Story." They traveled from California to New York, covering a distance of 9,380 miles in six weeks' time.

The program was presented, Mr. Gordon said, in fourteen states, to forty-two churches, seven church summer camps, six colleges, one Daily Vacation Bible School, one youth rally, one youth sing and the North American Christian Convention in Columbus, Ohio.

Plans are being made for a similar tour next spring when the North American Christian Convention will be held in Wichita, Kansas.

NACS Acting Director

CHICAGO—The Board of Directors of the National Association of Christian Schools, under leadership of NACS President Stephen W. Paine, has appointed Dr. C. Benton Eavey as Acting Director. Dr. Mark Fakkema resigned his position as director (see *Action* for August) to become general manager of Christian Schools Service, Inc.

Dr. Eavey holds the Ph.D. degree from New York University and for many years served as chairman of the Department of Christian Education of Wheaton (Ill.) College. He is author of several textbooks in the field of Christian Education.

NACS, Dr. Paine announced, will continue to operate from its Chicago office at 10201 South State Street, Chicago 28. Mr. Roy Lowrie, principal of the Delaware County Christian School, Newton Square, Pa., will serve as editor of *The Christian Teacher*.

New Dormitory for CBTS

DENVER, Colo.—Purchase of an additional building by Conservative Baptist Theological Seminary was recently announced here by President Vernon Grounds. The structure had served as a rooming house and was reported to be well adapted for dormitory use. The new hall, Dr. Grounds said, is expected to house between twenty-five and thirty students.

Announcement was also made that a new CBTS filmstrip showing the ministry of alumni on their fields of service is available. This tenth anniversary film, according to Douglas V. Birk, administrative vice president of the Seminary, portrays something of the scope and effectiveness of CBTS during its ten-year history.

Survey of Bible Colleges

FORT WAYNE, Ind.—Through its executive director, Dr. S. A. Witmer, the Accrediting Association of Bible Colleges here has announced completion of a survey showing that there are 232 Bible colleges and institutes in the United States and Canada.

Of the total number of these institutions, 182 are in the United States and 50 in Canada. Total day registration in 217 institutions which reported their enrollments was 23,584 the first semester of last year and another 8,966 were reported enrolled in 90 evening divisions. A total of 202,274 were enrolled in 32 correspondence divisions. Men outnumbered women in day school registrations with 11,565 to 9,151.

It was reported that two schools, Moody Bible Institute and Prairie Bible Institute, have given training to fifteen per cent of all Protestant missionaries from the United States and Canada; also that at least half of all the missionaries from North America have received preparation in a Bible institute or Bible college.

Christian Librarians Meet

CEDARVILLE, Ohio—Plans are under way for the fifth annual conference of the Christian Librarians' Fellowship to meet here at Cedarville College in June 1961.

The organization represents librarians from evangelical schools—Bible schools, Christian liberal arts colleges and secondary schools—and also librarians from secular institutions. Nineteen such schools were represented

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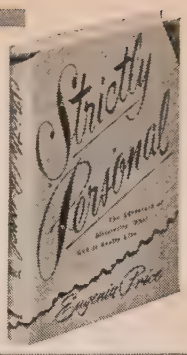

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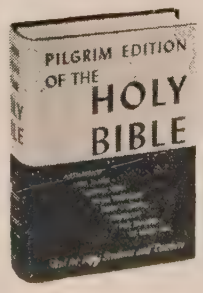

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WORLD RELIEF COMMISSION
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at the three-day conference of the Fellowship held at Buffalo (N. Y.) Bible Institute this summer. Books, reading, and library problems and activities were discussed at the conference.

Purpose of the Fellowship is to provide spiritual and professional growth for those in the library profession. One of its chief projects is publishing an annual index called the "Christian Periodical Index."

Inquiries about the organization may be sent to Miss Edna Fuller, Librarian, Spring Arbor College, Spring Arbor, Mich.

Scientist on World Peace

SEATTLE, Wash.—A leading scientist, addressing the fifteenth annual convention of the American Scientific Affiliation here, declared that world peace will come "only when all mankind turns wholeheartedly to God in complete humility and voluntary unconditional surrender."

Dr. Robert M. Page, director of research, U. S. Naval Research Laboratory, Washington, D. C., spoke before the ASA, a group of Christian scientists who devote themselves to scientific aspects of the Bible. He emphasized that no matter how strong a deterrent science can devise, there will be wars "as long as there is any single nation controlled by godless men."

Asked why he believes that religious faith and science are compatible, Dr. Page replied that science itself is based on faith and is impossible without faith.

Concordia Faculty Changes

ST. LOUIS—Changes in the faculty of Concordia Seminary here are scheduled for this fall. Four pastors are being added and two professors are returning to the parish ministry, Dr. Arthur C. Repp, academic dean, has announced.

Joining the faculty are Rev. Robert R. Bergt from Concordia Lutheran Church, Maplewood, Mo., who will serve as assistant professor of Worship and Choral Music; Rev. Ralph A. Bohlmann, from Mt. Olive Lutheran Church in Des Moines, Iowa, assistant professor of Systematic Theology; Rev. Norman C. Habel, pastor of Trinity Lutheran Church, Brooklyn, N. Y., instructor in Old Testament Exegesis, and Rev. Lester E. Zeitler, from Our Savior Lutheran Church, Sharp Park, Calif., who will teach in the department of Practical Theology.

The men leaving the seminary to go into pastorates are Professors Holland H. Jones and Albert G. Merkens.

New Christian High School

SOUTH BEND, Ind.—A Christian High School to open this fall has been planned by conservative Protestant churches in the South Bend-Mishawaka area. Impetus came partly from the Evangelical Ministers' Fellowship of St. Joseph County and guidance has been given by the National Association of Christian Schools, Chicago.

Spearheading the project are ministers and laymen from about twenty area churches totaling 2,000 members. Backers plan eventually to construct a building in which all four years of high school will be offered. At present the school is to occupy temporary quarters and offer courses for the ninth grade.

personalia

S. Richey Kamm and Mrs. Kamm have returned to Wheaton (Ill.) College following a year's residence in East Pakistan. Dr. Kamm, chairman of the division of social sciences at Wheaton, was the recipient of a Fulbright lectureship in American History at Dacca University, Dacca, East Pakistan.

Arnold T. Olson, president of the Evangelical Free Church of America, has just returned from an overseas tour on which he made major stops in Switzerland, Germany, Russia and Norway. He spent four days in Moscow observing the current religious situation in the U. S. S. R.

Leymon W. Ketcham, recently vice president in charge of development and public relations at The King's College, is taking up duties this fall as director of Public Relations at Gordon College and Gordon Divinity School, Beverly Farms, Mass.

Joseph Bayly, head of the newly formed Windward Press at Havertown, Pa., and president of the Evangelical Press Association, will be guest speaker at the Annual Canadian Christian Writers' Convention to be held October 21 and 22 in Kitchener, Ontario.

Dorothy Haskin of *World Vision* magazine staff has recently been on a special assignment for missionary journalism in the Far East, including Korea, Japan, Formosa, Hong Kong and the Philippines.

Ivar Sellevaag, one of the founders of the National Association of Evangelicals, passed away this summer in a hotel room as he was en route to Minneapolis for appointments. A pastor in the Evangelical Free Church of America, Mr. Sellevaag served as an officer in the New England Fellowship of Evangelicals, promoted Youth for Christ in New England and supported the Boys' Brigade and the Pioneer Girls' movement during the early years of these organizations.

Alden A. Gannett, associate professor of Bible Exposition at the Dallas (Tex.) Theological Seminary for the past three years, has been appointed the sixth president of Southeastern Bible College, Birmingham, Ala.

Charles Van Ness, former pastor of the Assemblies of God Church in Tacoma, Wash., has joined the denomination's Church School Literature Department in the headquarters at Springfield, Mo., as associate editor.

William S. Deal, a contributing editor of *Action* magazine, has resigned his post as dean of Central Pilgrim College, Bartlesville, Okla., and is promoting the interests of the college in the West as he and his wife evangelize in that area.

William H. Kohn has been offered the newly-created post of executive director of The Lutheran Church—Missouri Synod which has its headquarters in St. Louis. Mr. Kohn is presently a member of the Synod's Board of Directors.

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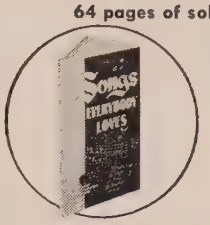

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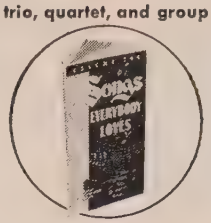

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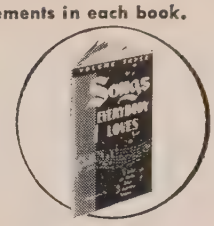

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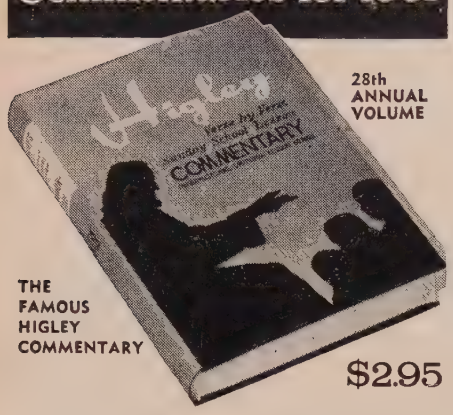

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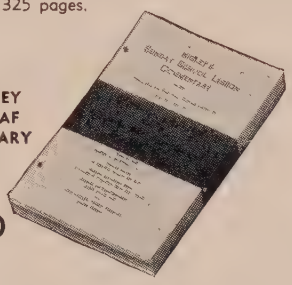

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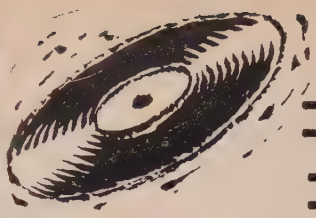

record reviews

ORGAN MUSIC is the feature this month with four of the finest albums we have heard in a long time coming in for special mention. No monotony in these albums as we have heard in some. They are all excellent.

■ Our choice of the four is a Zondervan release featuring Curt Davis, THE LORD IS MY SHEPHERD (ZLP-563). Relying on a good, heavy bass and effective use of chimes, his stylings are interesting and different. A highly pleasing album.

The Lord Is My Shepherd, Ring the Bells of Heaven, Come Thou Fount, Lord I Adore Thee, Saved Saved Saved, Beyond the Sunset, Make Me a Blessing, Just a Closer Walk, I Know a Name, Deep River, The Holy City, Onward Christian Soldiers.

■ YOUNG MAN'S FANCY (LP-3001) is a Sacred release with Mark Davidson at the pipe organ. There is a vibrant and happy sound throughout this album very much in keeping with the age—23—of the artist. Here, too, there are unique stylings that make this choice listening.

Wonderful Grace of Jesus, Revive Us Again, Soldiers of Immanuel, Chorus Medley, At Calvary, O Happy Day, Where He Leads I'll Follow, In My Heart There Rings a Melody, We Are More than Conquerors, I'm Glad I'm a Christian, My Home Sweet Home, Love Divine All Love Excelling, Assurance March, Battle Hymn of the Republic.

■ When Paul Mickelson PLAYS FOR YOUTH (Word, W-8018-LP) at the giant Robert-Morton pipe organ, he pulls out all the stops. Not all at once, of course, but he beautifully employs all the special effects—bells, harps, piano, celeste, drums, cymbals—in this joyous album. Superb in stereo.

I Have Christ in My Heart, Assurance March, In My Heart There Rings a Melody, He Keeps Me Singing, Spirit of the Living God, Living for Jesus, Thou Wilt Keep Him in Perfect Peace, You May Have the Joy-Bells, He Lives, When the Roll Is Called Up Yonder, Sunlight, Sunshine in the Soul, When Love Shines In, Wonderful Marvelous Yet True, He Holds My Hand, He's the One I Love in the Morning, Every Day with Jesus, For God So Loved the World, Thank You Lord, Stand Up for Jesus.

■ More organ majesty is provided by Lorin Whitney in a Sacred release called DINNER DEVOTIONALS (LP-8035). There is a good balance of old classics and modern favorites and this artist always gives a fresh and intersting interpretation to every song.

Not Dreaming, I Will Sing of My Redeemer, What a Wonderful Saviour, Victory Through Grace, When I Survey the Wondrous Cross, O I Want to See Him, O That Will Be Glory for Me, Just for Today, Blessed Redeemer, Onward Christian Soldiers, Security, Oh How I Love Jesus.

■ GOSPEL WESTERNS (ZLP-536) features the voices and instruments of the Keller-York Quartet in their interpretation of some of the modern gospel songs. These versatile musicians accompany themselves on the organ, string bass, vibraharp, accordion, and guitar. This very tasteful album is a Zondervan release.

Oh What a Day, O Happy Day, Now I Belong to Jesus, What a Wonderful Feeling, The Good Lord Knows, Supper Time, This Great Caravan, Hand in Hand, Jesus Is All I Need, Jesus the Master, Oh What a Saviour, He Goeth Before You.

■ The album title—HAVE GOSPEL, MUST TRAVEL—sums up the life and ministry of the artists, the Good Twins. Both Dwight and Dwayne are ministers and have traveled thousands of miles in musical evangelism. They have a fresh approach that is, to say the least, stimulating and their harmony is unusual. Dwayne wrote the title song in this Sacred release (LP-3003).

Have Gospel Must Travel, Not My Will, Inside the Gate, Only One God, Glory Glory Clear the Road, I Surrender All, Where He Leads Me, Where No One Stands Alone, Do you Know My Jesus, I'm Feeling Fine, Somebody Bigger Than You and I, He Knows Just What I Need, Jesus My Saviour.

■ Southern quartet singing in a style that is a bit more restrained than usual describes the new RCA-Victor album featuring the Statesmen with Hovie Lister, MANSION OVER THE HILLTOP (LPM-2127). The enthusiastic performance for which this quartet is noted is evident through the album, however. The Anita Kerr Singers add a nice touch to the arrangements.

I've Got That Feeling, No Greater Love, He Will Show You the Way, Provided By His Love, Tenderly, God's Got His Eye on You, I Can Call Jesus Anytime, The Love of God, Go Down to the Jordan, He Knows Just What I Need, Heaven's Joy Awaits, Mansion Over the Hilltop.

■ A wide variety of inspiring music is provided by the Louis Paul Lehman family and staff of "Bit of Heaven" radio ministry in a Diadem album called (appropriately enough) A LITTLE BIT OF HEAVEN (DLP-111). Listening to this album is a spiritual, as well as a pleasant, experience. Each song is a message presented with feeling and understanding.

The Solid Rock, Beside the Still Waters, All the Way My Savior Leads Me, Jesus and I, The Name of Jesus, Tarry Dear Lord, I Shall Understand, I've Found a Friend, Come Ye Disconsolate, He's Everywhere, Bringing In the Sheaves. He Was Not Winning, I Have Chosen a Partner, Jesus Only, Jesus Won My Heart, Until We Meet Again.

■ Joe Emerson is a favorite radio and television personality with his famous "Hymns of All Churches" and "Hymntime" programs. It is only natural that somebody should bring out an album. That "somebody" was RCA Victor and their JOE EMERSON'S HYMNTIME album (LPM-2190) is a good collection of old hymns featuring Mr. Emerson's pleasing baritone voice with an orchestra and choir under the direction of Lee Erwin.

Closer Still, 'Tis So Sweet to Trust in Jesus, On Jordan's Stormy Banks, My Jesus I Love Thee, Under His Wings, You Go to Your Church and I'll Go to Mine, Near the Cross, Shall We Gather at the River, Get Together with th Lord, Lead Me Saviour, Let Him In, Higher Ground.

■ Four businessmen who were all members of the Calvary Baptist Church of Whittier, Calif., began singing together ten years ago. On the basis of this album, CALVARYMEN QUAR-

TET (LP-3002), we judge them to be one of the finest men's quartets we have heard. The blending and harmony are flawless—either in the fast-paced "A Little Talk With Jesus" or the more stately "Teach Me to Pray." A Sacred release.

With My Saviour Through the Shadows, Jesus Is Always There, A New Name in Glory, Stand Up for Jesus, He Wore a Crown of Thorns, The Lord's Prayer, Blessed, On the Cross, Follow Me, A Little Talk with Jesus, Somebody's Knockin', Teach Me to Pray.

■ BARRINGTON COLLEGE PRESENTS THE A CAPPELLA CHOIR (DLP-112) is a Diadem release which presents some of the most popular numbers sung by the group on its tours. The choir is under the direction of Warren Adams. Also featured in the album are soloists and other groups selected from the choir.

■ There is an unusual warmth and simplicity of style in a new Corner Stone album featuring Mary Jayne. A PLACE THAT I KNOW (MJ-661 LP) is a quiet little album with nice orchestral background. The artist occasionally does a duet with herself. She definitely knows how to use her contralto voice to the best effect. We liked this one.

A Place That I Know, Open My Eyes, It's Not the First Mile, Let the Lower Lights Be Burning, Beneath the Cross of Jesus, Peace Be Still, Amazing Grace, I Heard God Today, Lord I Want to Be a Christian, The Nail Pierced Hand, My Jesus I Love Thee, Ten Thousand Angels.

■ SONGS OF COMFORT (RA-1197) is the third album to be released by Christian Faith featuring Rudy Atwood at the piano with the Ralph Carmichael string quartet. This is a great listening album. The melody stays with the piano most of the time while the strings play harmony, but occasionally the strings will take the melody while Rudy improvises. We are glad to see another one of these albums.

Blessed Assurance, No Not One, Day By Day, Near the Cross, Precious Hiding Place, No Night There, His Eye Is on the Sparrow, Come Ye Disconsolate, Jesus I Am Resting, God Will Take Care of You, Nearer My God to Thee, Blessed Quietness.

■ HELEN WHITTINGTON SINGS (HW-4001) is an album marked with clarity, simplicity, and earnestness. Mrs. Whittington has an effective contralto voice which has made her a favorite on the "Hymns for All Churches" radio and television programs. The Dick Friesen Chorale and Charles Lewis at the organ join with the vocalist to make this a good album. A Christian Faith recording.

Haven of Rest, Breathe on Me, Wait a Little Longer, When I Kneel Down to Pray, I Won't Have to Cross Jordan Alone, One Night As I Lay Dreaming, Jesus the Master, The Nail Scarred Hand, Beyond the Sunset, I Gave My Life for Thee, Take the Name of Jesus, Walk in Jerusalem.

■ Bill Pearce with his trombone and Dick Anthony with his orchestra teamed up to produce an unusually good album for Word Records. It is titled simply, BILL PEARCE TROMBONE (W-8045-LP). Pearce plays his instrument with a sensitive touch. The arrangements include the use of a solo soprano, the harp, chimes, and full orchestral background.

Since I Am Found in Thee, God Understands, Near the Cross, Shepherd Feed My Sheep, If You Know the Lord, He the Pearly Gates Will Open, Some Bright Morning, My Saviour's Love, O Word of God Incarnate, No One Ever Cared for Me Like Jesus, I Am Not Worthy, I Will Arise and Go to Jesus.

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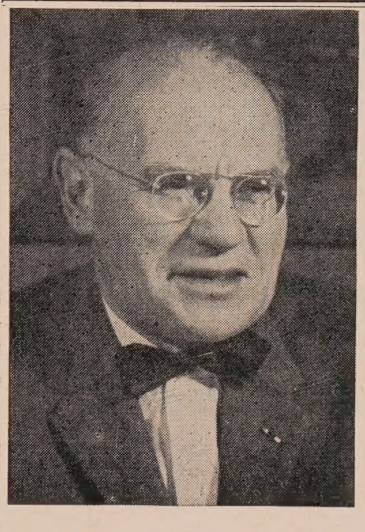

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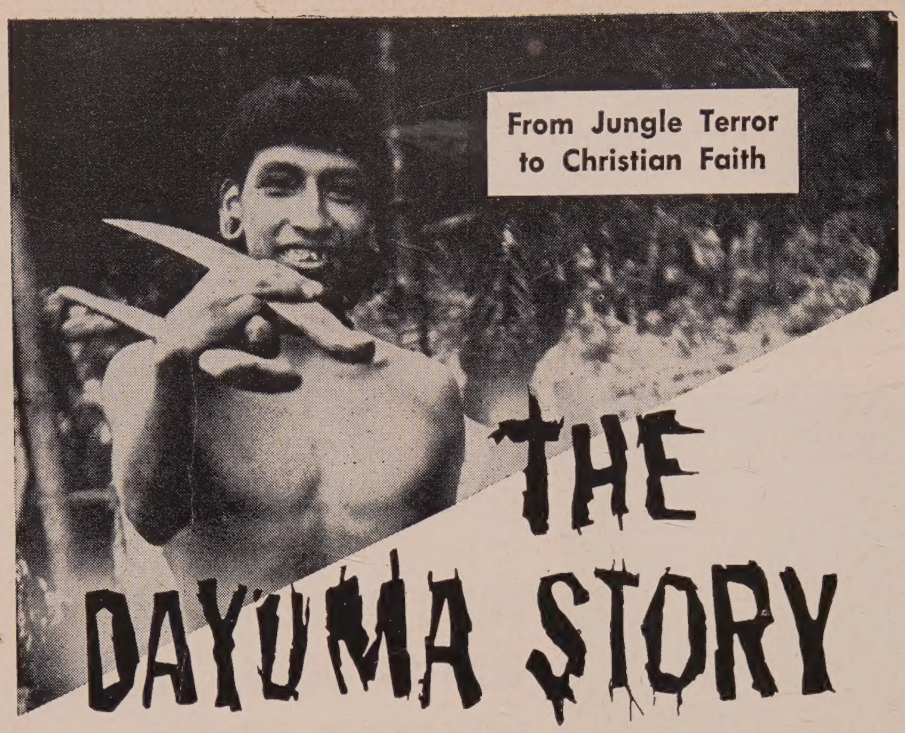

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ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

How do you get adult teachers to teach, not preach?

A. Is it asking too much to ask our teachers to teach? That is like asking our singers to sing, our carpenters to build, our surveyors to survey. The problem is largely one of concept. Many adult teachers do not realize that they preach: they would be shocked at the idea. Some of them, in fact, do not preach. They merely do all the talking. And someone has said, "A bore is one who talks all the time—when you want to!"

The first part of the solution lies in getting the teacher to see the pupils' need for participation. To this I hear adult teachers say, "You Christian educators are always talking about pupil participation, especially discussion. Pupils can't discuss a subject unless they know something about it." True, but isn't this another way of saying that proper participation is needed? Pupils can and will participate if they are prepared.

The giving of challenging, intelligent assignments is a vital part of teaching. Such assignments require advance preparation. We do not ordinarily expect to know all that the preacher is going to say in his sermon, but in the class period, we do expect both teacher and pupil to have some idea of what the lesson is about. The reading of the quarterly or the chapter in the Bible although it is the beginning of preparation in itself is not adequate.

The biggest single reason we teachers fail at this point of assignment is because it takes longer range planning than most of us do. If I am going to give an assignment to my class for the following Sunday I must have some idea of what the next lesson is about. Such planning and assignments produce pupils who have studied their lessons. Such pupils are a much greater challenge to the teacher.

Again, back to the question of how to get teachers to teach. For constant improvement teachers should read books and magazine articles. Teachers should attend the regular Sunday school teachers and workers meetings of their church where they are given valuable suggestions on how to teach effectively. Teachers should attend Sunday school conferences where much helpful information is given on the teaching process.

It should, of course, be the desire and is the desire of every good teacher to do a better job of teaching this year than last. Any teacher who doesn't want to teach, shouldn't. Any teacher who wishes to preach may start a church and preach, but not in Sunday school. Sunday school is the place for good teaching.

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They face an opportunity — an emergency opportunity — in their field of service for Christ. But funds are low, too low — and so their mission has written World Vision for help.

Back in Pasadena, the Board of Directors of World Vision, Inc. meet around the conference table. They too are praying . . . seeking God's guidance as they work their way through a huge file of letters and reports. From all over the world have come desperate, emergency pleas for help . . . and now they look to God for His leading.

On that table top lies the letter the little boy remembered in his prayer. And with it lie the many others that have likewise been followed by the prayers of faithful missionaries and Christian Nationals all around the globe.

By faith, and with the help of its praying, giving friends, *World Vision has been able to help 98 separate denominational and interdenominational agencies meet emergency needs.* No less than 61 denominations or agencies are receiving regular aid at this moment. Millions of dollars have gone out to the ends of the earth to build schools and hospitals . . . to care for the widowed and the fatherless . . . to utilize great evangelistic opportunities . . . to meet sudden, heartbreaking disasters.

But often our hearts are burdened because of the lag. We see or hear about a need. We pray, decide to help, send all we can immediately. And then we come to friends like you to present the need that remains. And even though we may catapult ourselves into action . . . write as soon as possible or report immediately on the radio . . . still precious time is lost before we can notify interested, missions-minded friends like you . . . before you can write back and we then can rush your gift to the point of crisis.

As we have prayerfully studied this problem, we have felt led to launch *an emergency program for emergency needs.*

We call it: MISSION OF THE MONTH CLUB.

HOW THE PLAN WORKS: We are asking friends like you . . . who share our burden for missions, our concern for the needy "little people" of the earth . . . to join in this unique ministry.

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And just as our orphan sponsors send in $10 per month, and have the joy of knowing each month that a precious child is being helped, so your $10 per month will go immediately to the most important need or opportunity we know of in all the world. *We shall be ready, with funds in hand, at the moment emergencies arise.*

Sometimes the MISSION-OF-THE-MONTH CLUB will move in to offer service in the Name of Christ where disasters have struck, such as the typhoons that cut their paths of heartbreak through Asia last year.

Sometimes the aid will take the form of desperately needed buildings, ambulances, airplanes, jeeps, station wagons, radio stations, literature, printing equipment, or perhaps sound equipment for outdoor evangelistic opportunities.

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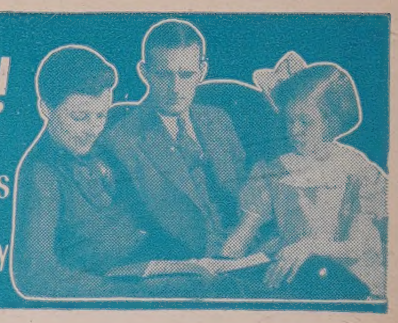

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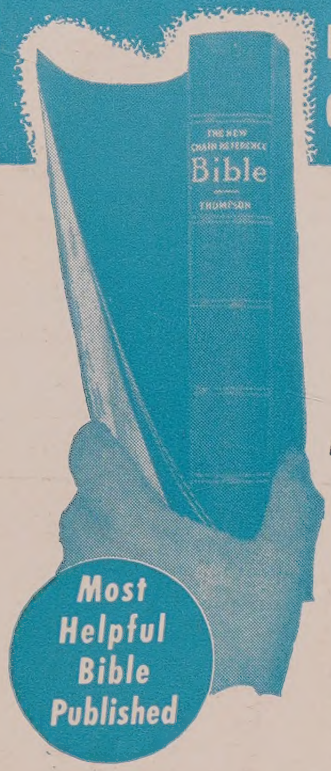

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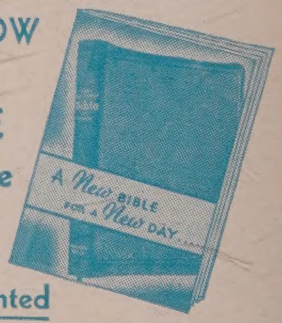

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